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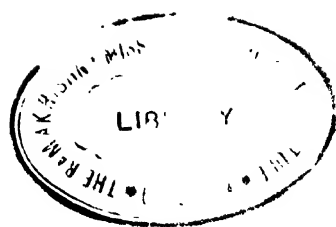
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THE LIGHT OF THE EAST.

[A Hindu Magazine Devoted to Aryan
Philosophy, Religions and Occultism].

EDITED BY
S. C. MUKHOPADHYAYA, M. A.

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"That Art Thou."

Chhandogya-upanishad.

"This seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—Carlyle.

THE LIGHT OF THE EAST.

Vol. I.]

September, 1892.

[No. 1.

The signs of the Times.

Years ago Arthur Schopenhauer predicted with the intuition of genius that the most remarkable event in the Nineteenth century in the judgment of the future historian will be the introduction of Aryan Religious Philosophy in the West. Science, which during the last half a century has made such brilliant conquests in the realms of Nature, has so far established the universality of law as to make it impossible for intellectual Europe to accept the dogmas and miracles of Christianity as its guide. On the other hand, the innate longing of the human mind for some sort of religion or other has turned the attention of European thinkers to the yet unexplored spiritual treasure of the East. The sublime thinkers of Germany dissatisfied with the crude philosophy and material science of the West have turned their attention to the caves of the snow-clad ranges of the Himalya where the yogi sits calm and motionless to mingle his phenomenal consciousness with the fental, absolute Bliss. Eduard Hartmann echoes the opinion of almost all the modern metaphysical thinkers of the civilised world when he says,—“As it is characteristic of the oriental mind to be less systematic in its thinking but quicker in divining the occult and to be more open to the slight whispers of genius, there are in the philosophical systems of the Hindus yet unlifted treasures, in which we are often surprised to find anticipated

results of many thousand years of Western development.....The Unconsciousness has, in fact, been as clearly and exactly characterised in this old Indian book of the Vedanta philosophy (Pancadasāprakarana) as by any of the latest European thinkers."

This eulogium on our system of philosophy appears to us as a mere babble of words. We are not at all satisfied to learn that the Rishis of India did not surpass the modern thinker in spiritual science. On the other hand we know it for certain that the Eastern yogi is face to face with the eternal truths of Nature as the Western scientist is face to face with a few of Her phenomenal aspects. We know it for certain that all attempts to cognise the Noumenon by intellect are futile because intellect is nothing but a phenomenal aspect of nature. "It is thought," says the Kena upanishad, "by him that thinks it not; he that thinks it knows it not; it is unknown to them that know it; known to them that know it not." By the above the sage means that the Higher consciousness can only be revealed by the suppression of the Lower (i.e., the mind). Thus we attain the waking consciousness by the total suppression of the dream-consciousness. Here lies the fundamental difference between the means which the West and the East respectively adopts to reach the ultimate Truth. The highest faculty which the West employs to know the ultimate truth of the kosmos is intellect; and has it succeeded in its mission? From the days of the Ionian and Pythagorean schools when Socrates and Plato used to teach their disciples walking in the shores of Ægina to the days of Kant, from Spinoza to Hartmann, from Leibnitz to Lotze who can say that he stands "behind the Veil"? What have the deductive and inductive processes of reasoning done during the last two thousand years to know the ultimate Truth? Can Huxley or Tyndall say what an atom is? As regards the ultimate truth the modern scientist is as ignorant as the Australian savage sunk in the lowest depths of ignorance? "If you ask me," says Prof. Tyndall, "whether Physical science has solved or is ever likely to solve the problem of the universe, I must shake my head in doubt."

The theoretical side of Hindoo Metaphysics has exerted its greatest influence on the German thinkers; but they have failed to grasp its innermost essence, we mean, its practical side. No one who has not practised yoga for some time can positively know that there is in every human being a Higher Consciousness distinct from what is known as the human mind. It is the same in every individual being, beyond the limitations of time and space. How can Kant or Hartmann understand Hindu Philosophy, till they can get some glimpse of this

Higher Consciousness by the suppression of the Lower consciousness—mind?

Such being the case, we can not understand how the labour of the orientalists can throw any light on the practical philosophy of the Hindus. How can one describe the scenery of the Alpine heights if he has not taken the trouble to see them? You orientalist you regard reason as the sole faculty of knowledge, while we, on the other hand, firmly believe that it can never lead one beyond the phenomenal universe. You regard it as the highest faculty in man, we think that other higher but innate faculties come within the ken of our consciousness by the suppression of the lower faculty called reason. You say the innate faculty we mean may be a bundle of hallucinations; we answer that the innate faculty of direct cognition can not but be true, because the results achieved by it can be corroborated by the evidence of the five senses. The ancient Hindus had neither telescopes nor microscopes, but as every one knows, they knew everything which the modern astronomer knows with regard to the solar system. They knew all this by means of this innate faculty, the faculty of hypersensual cognition; they knew the physical as well as the metaphysical aspects of the solar system.

It is but fair to ask scientific Europe to examine *practically* the claims of Hindu Philosophy before condemning them in the unreasonable manner it has hitherto done; it is high time to try a different method to reach the ultimate truth, when the deductive and inductive methods have failed after a trial of two thousand years. To stick to them for the sake of Physical Science is indeed laudable but to stick to them any longer for knowing the ultimate truths of Nature is nothing short of intellectual suicide. All the great religious teachers of the world have sprung from the East and if Europe has cultivated Physical Science for a period of three hundred years Asia has cultivated Spiritual Science for thousands and thousands of years. The great yogis,—Jesus, Budha, Sankaracharya, Mahomet and Chytanna,—were all of them glorious sons of Asia; as the sun rises in the East to dispel the darkness of the world, so the great spiritual suns of the world, always rise in the East to dispel the spiritual gloom which sits deep in the innermost recesses of the soul. If the mission of the West be to teach mankind the best means to secure their temporal happiness, the mission of the East is surely to point out to the world the noble path of spiritual evolution which is to ensure their everlasting peace.

From the above it must not be imagined that we regard Physical

Science as something different from Spiritual Science. On the other hand we hold that an atom properly understood reveals a god; but an atom must be studied not only in its physical but also in its metaphysical aspect. "The Materialists," says Schopenhauer, "endeavour to show that *all*, even mental phenomena, are *physical*; and *rightly*; only they do not see that, on the other hand, everything physical is *at the same time metaphysical*". The chief instrument which the Rishis of old employed in cognizing directly physical as well as hyper-physical phenomena is metaphorically called the third eye. It is at present latent in the mass of mankind as the highly-developed intellect of Newton is latent in the African ape. Yoga is the training which ensures its development. In the ordinary man the mind acts by the help of the five senses; in the Yogi it acts without the aid of the senses. Even an ordinary man can send his mind thousands of miles away, but as his mind's eye is closed, it can cognize nothing. The mind of the Yogi, in virtue of his spiritual training, can cognize phenomena even at such a distance. The highly-developed Yogi is thus independent of his senses and of his body. When the mind becomes independent of the body it becomes, according to the Rishis, a fulness of unbroken bliss. This state is called Jivan-mukti according to the Hindu shastras. There is still a higher stage of development when the enfranchised mind after exhausting all the plains of perception fully realises that the universe is not apart from it but one with it; when the mind realises this, it becomes lost so to speak in the sense of its universal unity and becomes one with the fontal essence of unmingled bliss beyond the limitations of time and space. "The sun illumines Thee not, nor the moon, nor the lightning, nor the fire," says the upanishad, "but the infinite universe is illumed because of Thee."

The object of this magazine is of a two-fold nature. For the European readers it will supply expositions of the Hindu system of philosophy by its ablest expositors, viz., the Brahmins themselves. Most of the contributions in this magazine will be from the pen of those who really "lead the life"; the great Vedantic doctors of Benares and southern India will be consulted in every difficult and intricate problem of Hindoo Philosophy. An attempt will be made to give a rational explanation of the shastric injunctions followed strictly to their very letters by millions of Hindus even in these degenerate days. Another valuable feature of this Magazine will be the introduction into it of the translation of important Sanskrit works with Sankara's commentaries. The Hindu system will be invariably compared with the

theories of the great European thinkers from Plato downwards in order to make it more palatable to the over-refined European of to-day.

The next and by far the most important object of the present venture is to help those who sincerely wish to lead the life but are hindered from doing so for want of a trustworthy guide. There are various ways pointed out in the *Shastras* leading up to the sublime beatitude of Nirvana, and each individual has to select for himself that path which will suit him best. As most of the important articles in our paper will be from the pen of those who, by virtue of *yoga*, are in a higher level of spiritual consciousness than the mass of mankind the practical hints given in this magazine will greatly benefit this class of our readers. It must not be imagined from this that the whole truth regarding the secret aspects of ancient science is to be revealed even if some of the contributors of this magazine be acquainted with them. The sacred mysteries of Hindu religion is always handed down to the initiated disciple and in no circumstance to the outside public. But no stone shall be left unturned to bring to light those mysteries which can be revealed without profaning the sacred temple.

A stage in the cyclic progress of mental evolution has now come when the world is loath to be satisfied with any other religion but that which is compatible with the discoveries of modern science. If the ancients were more prone to abstraction and generalisations, the moderns are more exact in filling up every detail of the general outline. The age of inspiration is succeeded by the age of reasoning and experience, the age of unwavering faith by the age of agnosticism and doubt. But still as we count the leading minds of the century we can not but notice that the thinking world is verging towards the hoary systems of the East. Berkley, Hume, Spinoza, Kant, Fichte, Schilling, Hegel, Carlyle, Goethe, are they not more of an Eastern than of a Western philosopher? Even in the rank of scientists the greatest of them,—Tyndall, Huxley, and Herbert Spencer—are not materialists but agnostics. Unable to penetrate the inscrutable veil of the infinite, they stand wondering at the gigantic and mysterious laws of nature. In the following noble lines the poet thus sums up the attitude of modern thought :—

Oh yet we trust that somehow good
Will be the final good of ill,
To pangs of Nature, sins of will,
Defects of doubt, and taints of blood.

Behold, we know not any thing,
 I can but trust that good shall fall
 At last—far off - at last, to all,
 And every winter change to spring.

So runs my dream : but what am I ?
 An infant crying in the night :
 An infant crying for the light :
 And with no language but a cry.

Are God and Nature then at strife,
 That Nature lends such evil dreams
 So careful of the type she seems,
 So careless of the single life.

I falter when I firmly trod,
 And falling with my weight of cares
 Upon the great world's altar stairs
 That slope thro' darkness up to God.

Such is the gloomy tone which pervades modern thought. It produced the Hamlet of Shakespeare and the Faust of Goethe. "What is there behind the veil?"—To this Western science answers in broken and faltering accents,—“What space and matter, really may be, we do not know; if we attempt to reason about their essence and origin, or quit the region of science based on fact, we get into the misty realms of metaphysics, when like Milton's fallen angels, we find no end in wandering mazes lost.”—This is the high-watermark of modern science. It employed reason to solve the problem of the universe and its efforts were fruitless and barren.

It will not be out of place here to notice briefly the chief points of difference between the Eastern and the Western systems of Metaphysical science. It is true that Western evolutionists recognise the law of development, but unfortunately they recognise the imperfect Consciousness of man as the climax of Nature's development. To this the *Shastras* say that the range of the development of consciousness stretches into regions whose immensity baffles thought and that this development is eternally progressive till infinity is reached; man may be the highest being of this small planet called earth, a microscopic mote in the infinite space but there are other systems inhabited by higher and higher beings till the chain of finality is lost in the infinite. If the law of development be Nature's universal law why should it

stop as soon as the human level is reached? If the goal of evolution be perfection why should Nature stop at that most imperfect mammal called man. As the *Shastras* postulate the law of universal development, they can not but postulate the existence of millions and millions of high beings inhabiting the innumerable solar systems whom they call "gods." Is not this doctrine of the Rishis more liberal and rational than the one-sided superstition which places man at the head of creation? The *Shastras* further say that the higher beings are the development of lower beings; that the consciousness of a god is latent in a man and can be raised to that height by the practice of yoga which involves as its preliminary the fulfilment of the law of righteousness. When the initiate is working for his own development he is indirectly doing good to others, because there is a certain unity subsisting between all beings whose totality makes up the great whole.

In the next place the Rishis maintain that in order to cognise the Noumenon or the essence of things a higher level of consciousness than that of the ordinary man is required. This being the case we can not criticise the accuracy of their statement till we ourselves develop within us that spiritual level. What the slow process of Nature develops in thousands of years, the practice of yoga develops in a number of years only. These Rishis have showed in their philosophical works that they were possessed of mental powers distinctly above the average. Yet they believed in things which now appear absurd to a vain, conceited modern graduate.

The great axiom of Hindu Philosophy is that thought can never transcend itself. The distinction between consciousness and non-consciousness is therefore nil. There are various grades of consciousness, but the existence of unconsciousness is an impossibility. When the man of science thinks of an atom, he no doubt, forms a certain idea and it is folly to call that idea unconscious of which he is aware. Sleep itself is a state of consciousness. We can never imagine unconsciousness because that will lead one to the self-contradiction that that which is thought is apart from thought. Can that which is alleged to be apart from thought be even imagined by any conscious being in the universe. There are infinite grades of consciousness according to the *Sastras* but absolute unconsciousness (a) is pronounced to be an impossibility and self-contradiction. There are conscious entities who can *think* and there are others who *cannot think*; and as we can *think* of those that cannot *think* the latter as thoughts must be conscious. This axiom should be the back-bone of every true search after the absolute. There are, however, some western

(a) ~~must think of unconsciousness - I cannot think I was~~
~~unconscious - I must think I must have~~

philosophers of the materialistic school whose intellect has reached such a high point of development that in their opinion thought can transcend itself. We cannot understand whether this is the freak of a madman or the conclusion of a philosopher ; and we feel happy to think that India could never boast of such thinkers.

We think that an exchange between the physics of the West and the practical Metaphysics of the East will result in an inconceivable advancement of human knowledge, an advancement which may place mankind after a few centuries in the higher stages of evolution. A time may come when the developed intuition of mankind will recognise that as his true self which, in the words of Herbert Spencer, "persists, unchanging in quantity, but ever changing in form, under these sensible appearances which the universe presents to us and which we are obliged to recognise as without limit in space and without beginning or end in time".

"The one remains, the many change and pass ;
Heaven's light for ever shines, earth's shadows fly ;
Life, like a dome of many-coloured glass,
Stains the white radiance of eternity."

A study of Bhagabat Gita.

CHAPTER I.

THE PRELUDE.

In the opening chapter of Bhagabat Gita we are presented with two great historical characters *viz.*, Khrisna and Arjuna. The characters are diametrically opposed to each other. The one is the *Drusta* or the witness of the great battle fought between virtue and vice, the other is the *Karta* or worker ; the one is the *atma* (the spiritual seer the other is the mind (the worker). The opposing forces of virtue and vice meet in the great *Dharmakshetra* of the world, where the *Karma* of every individual is rewarded or punished by the even-handed justice of Karmic law. If Krishna ever acts at all, he acts like the voice of conscience when he advises Arjuna. Though a mere witness his advice is given only to virtue just as the voice of conscience is com-

paratively loud to the pious man ; but he has not entirely neglected the other party. More than once before the great battle was fought his voice was heard in the palace of *Durjodhana* ; but it was lost amidst the tumult of jarring passions and selfish interest. Though he is now on the side of virtue he is nearest to the man who loves him best, just as the voice of conscience is most audible to a highly spiritually-developed being.

It is clear from the above that Bhagabat Gita is a discourse between Logos, the Higher Self of man, and his Lower Self, the mind. The Higher Self is common to all finite beings, the only unchangeable witness which persists through the process of an almost endless series of rebirths. It is the Lower Self, the mind, which as the result of *Karma*, changes in every birth. Krishna represents the Higher and Arjuna the Lower Self. Radically, the word Krishna means the "Atma of all" ; Arjuna is called "Nara" or the human *monad*, in several places of the Mahabharat ; the two together are called *Naranarayana* which is equivalent to *Jiva* and *Atma*.

Like the teachings of all great religious teachers of the world, the *Gita* contains practical instructions for the great masses of stumbling humanity. It is the light which guides the faltering steps of a mortal through the labyrinth of *Maya* till he beholds the steady and eternal Light of self shining within him. The position of Arjuna in the first chapter of the book is a critical one. He represents the *Jiva*, or the human *monad* who stands in this world between two opposite poles—Virtue and Vice. How is he to act? Like *Arjuna* he falters at every step unable to decide what to do. Are his feelings and passions to overcome his sense of duty? Is Arjuna to renounce all the claims of relationship and ties of blood in order to act up to the standard of an ideal *Kshatrya* (warrior)? What do those claims of relationship and ties of blood mean? Is a man to act from the sense of duty unaffected by the results of his acts? The clue to the answer of these great questions is given by *Arjuna* in the beginning of the book. Another fact of great importance is suggested in chapter I. Sloka 10 of the book. Here it is expressly stated that the forces of vice are in the present case stronger than those of virtue ; still it is virtue which is to win in the long run. *Durjodhana* was expressly told by his mother *Gandhari* just before the beginning of the great fight that victory will finally rest with that party which is guided by *Krishna* the Higher Self.

In sloka 24, chapter I Arjuna is addressed *Gurakesha*. This epithet is significant. The key-note of Arjuna's character and his fitness to be

the disciple of Krishna are here indicated. The epithet means, "he who has conquered sleep". In the *Vedānta* as well as in the 14th chapter of *Gīta* sleep is identified with *tomogunum*,—the worst of the three *gunas*, and the characteristic adjective *Gurakesha* means the conqueror of the worst quality of the mind, *tomogunum*. The only *gunum* which binds him down as a mortal is *Rajo* and Krishna later on advises him to conquer that also. The false appearances of *maya*, *nama* (name) and *rupa* (form) still deter him from comprehending his true nature, and like an ignorant mortal he gives a list of his temporal relatives (Chapter I sloka 32). How can he fight with those who are, so to speak, the blood of his blood and the bone of his bone? How can he raise the superstructure of happiness upon a ground dripped with the blood of his relatives and whitened with their bones? He also describes with much warmth of feeling the deterioration of his race which is to take place after the destruction of its male members. To these questions, solemnly and vividly set forth by *Arjuna*, questions which clearly indicate the victory of emotions and feelings over the stern sense of duty, *Krishna* replies with a smile (Chapter II Sloka 10). The smile is the smile of Logos, his attitude towards all sublunary things which, according to the teachings of the Sages, resemble the mirage, or the son of a barren woman. The smile of *Krishna* has a museum of meaning, which none but the *Gnani* can fully realise. What a contrast between the calm moonlight of *Krishna's* smile and the storm of false feelings and emotions, however noble and grand, which was agitating *Arjuna's* breast! The expressions of *Arjuna* are characterised as "*kshudra hridaya dourbalyam*" ("great weakness of mind") by Krishna (ch. ii sloka 3), and in the succeeding chapter, like the majestic harmony of the sacramental hymn, the grand and musical intonation of *Krishna's* advice falls upon the sleeping soul of *Arjuna*.

The Bhagabat Gita is essentially the Book of Logos, or *Shabda Brahma*. The relation of Logos to *Brahma* on the one hand, and to *Jiva* on the other, is clearly set forth in this great work. The path of the human monad to *Brahma* lies through Logos, and it is to the Logos that the *Jiva* must look up to for salvation.

Analysis :—The first chapter contains 46 slokas of which the 1st sloka contains the query of *Dhritarashtra*. From the second to the twentieth we have a description of the rival armies as arranged in the field of battle. From sloka 21 to 23 *Arjuna* asks *Krishna* to place his chariot in a position which may enable him to survey the field of battle. Slokas 24 to 27 describe *Arjuna's* attitude of mind after viewing his kith and kin arranged against him. From 28 to 45 we find that *Arjuna* is

declining to fight against his kinsmen and is determined to leave the battle-field in order to avoid what he understands to be the slaughter of friends and relatives for avarice. In the last sloka we find him sitting idle on his chariot, lost in thought, and incapable of determining his course of conduct.

CHAPTER II.

Sankhya Yoga.

The second chapter of Bhagabat Gita is certainly the most important, in as much as in it are first enunciated those great spiritual axioms upon which the entire structure of the Vedanta philosophy rests. In our opinion these axioms may be proved by the process of *pure* reason; this is a bold claim, but a claim which we will substantiate in the course of the present chapter. The Sankhya philosophy of *Krishna's* time is described here. Originally (*i. e.* in the time to which *Krishna* refers in sloka 3. ch. 3) the *theoretical* side of the Sankhya and Vedanta philosophies was the same (Vide ch. 4. sloka I; also ch. 5. sloka 5). We fully agree with Mr. Gough when he says that Sankhya was originally a nomenclature for the principles of the philosophy of the upanishads (Vide Philosophy of the upanishads, Ch. VIII page 212). But when we consider the *practical* side of these two philosophies, we find that the paths are quite different though the goal is the same. What then is this Sankhya *yoga* as understood in *Krishna's* time and what element he adds to it in order to restore it to its original form? Withdraw the element which *Krishna* adds, and the Sankhya Philosophy, though not misleading, becomes the most difficult path which leads to salvation (Vide Ch. XII sloka 5). The *Gnana* or Sankhya *yoga* is eminently a philosophy of the brain and not of the heart; its conclusions are based upon pure reason; and its foundation is as solid as that of adamant. The first tenet of the Vedanta philosophy is enunciated in sloka 12. ch. 2.

“নষেবাহং জাতু নাসং ন স্বং নেমে জনাধিপাঃ ।

ন চৈব ন ভবিষ্যমঃ সৰ্বে বয়মতঃ পরঃ ॥”

“These kings including yourself and myself all exist in the present, past, as well as in the future.” Properly speaking this verse is a corollary of sloka 16.

“নাসতোবিদ্যতে ভাবোনাভাবো বিদ্যতে সতঃ ।

উতরোরপি হৃদৌহস্তবনমোতবদধিভিঃ ॥”

"That which never existed never exists ; that which exists never ceases to exist ; in this way philosophers regard the fact of existence and non-existence." In plain language the above sloka means that the universe of name and form, if it exists at all, has only an unreal and fictitious existence, but "that which persists unchanging in quantity but ever changing in form (to use the words of Herbert Spencer) under these sensible appearances which the universe presents to us transcends human knowledge and conception, is an unknown and unknowable power which we are obliged to recognise as without limit in space and without beginning or end in time." The following proofs may be adduced in support of the above proposition.

Proof I. A thing is said to occupy a definite place in space, if it stands in relation to some *mind*. *Definite* place in space implies *relative* place. Suppose the material particle A to exist *alone* in space along with an observer B, A will then occupy a *definite* place in space in relation to B. If the relation of A with regard to B be overlooked, A being cut off from all relation will cease to occupy any *definite* place in the infinite space ; that which has not a definite place must exist everywhere *i. e.*, it will be one with absolute space. In other words, that which has no *definite* place has no size ; and that which has no size is *absolute*.

Next let a system of any number of material particles, say the universe, exist in space along with the observer A. Following the above train of reasoning, the system X can not occupy any definite place in space apart from the mind of A ; that is the material particles of the system X, not occupying any definite place, vanishes in space. On the other hand, A the observer in the absence of either B or X ceases to be an observer, for the mind in order to exist as *such* must stand in relation to some object.

We thus see that matter and mind do not exist *per se*, but they are the phenomenal modes or appearances of the one true substance, the Absolute.

Proof II. We have direct knowledge of (1) the knower and (2) the known, which terms are equivalent to "mind" and "matter."

The mind *sees* the external world by its power of sight ; but we can never *see* the real size of any object on account of its existence in space. A material particle when 10 inches from me is of one size, and when thousands of miles from me is of another size. As long as an object will exist in space we shall never know its real size. But the question is—Is there anything as real size ? With whatever unknown size we may invest any visible object, we will find by follow-

ing the train of the above argument that that size is not its real size. This argument will hold with regard to *ad infinitum* number of sizes, in as much as every size must exist in space. We, therefore, come to the conclusion that there is no real size at all.

Take the power of mind which is called *touch*. Do we ever know anything else than *relative touch*? The touch of iron differs from the standpoint of different organisms. Iron is hard to flesh and blood; but if my hand be ten thousand times harder than it is now I shall be able to break iron into pieces like glass. What is then the true touch of iron? If you invest it with any touch, even that touch is *relative*, because that *touch* is estimated from the standpoint of an organism. With whatever touch you may invest iron that touch is not its touch; this argument holds with respect to *ad infinitum* touches; therefore, material objects have no touch at all; because if we admit any touch at all *apart* from the touch given from the standpoint of any organism, that touch is *untouched*; which is absurd.

But still we find that material objects have size and touch as we *see* and *feel* them as long as we have a mind; and we have proved before that they have no *material substance*. We therefore conclude that the Knower (mind), and the Known (matter) are *interdependent* upon each other, and exist as they do in a dream. In a dream the "man of dream" as well as the "matter of dream" are both false; so is this relative phenomenal world. That which underlies these sensible appearances is my Absolute self, which has no limit in space nor beginning in time.

Proof III. All philosophies should start with the plainest facts of our consciousness,—I or "ego" and not-I or non-ego. Every one will admit that the sense of "I" must have arisen in the presence of "not-I," because without "non-ego" "ego" can not come into existence. For similar reasons the *sense* of non-ego depends for its existence on the sense of "ego" or I. But if a thing, say x , depends for its existence on y , x is substantially equal to y ; for the same reason y is substantially equal to x , if y depends fully for its existence *as y* upon x . We find that "ego" depends for its existence as "ego" fully upon "non-ego" and "non-ego" depends fully for its existence as "non-ego" on "ego"; therefore "ego" and "non-ego" though phenomenally different are substantially one and this substantial absolute unity is my Higher Self,—*Brahma*, which has no limit in space nor beginning in time.

(to be continued.)

Psychic Experiments.

(By A Chela.)

Since the last six years of my life I am devoting my time to the study of occultism by which I mean the practical side of Hindu Metaphysics. Though young, life at the age of twenty seemed to me a burning mirage and all its so-called blessings the cup of Tantalus. The hopes and aspirations which govern the masses appeared to me foolish in the extreme as they were destined to be lost in the next moment in the shadows of death. Life is certainly a carnival to the man who like the lower animals live *in the moment*, but to the reflective few it is a hell indeed. The three-score-and-ten is not even a point in the infinitude of eternity and it matters not whether this short space be passed in laughter or in tears. What guarantee is there that any particular individual is to live out even the short period allotted to man? Is not the sword of death hanging over our heads like the fatal sword of Damocles? Is he not the greatest fool who loves this terrible life with the fatal instinct of that insect which rushes towards the flame to be consumed therein? Where are now the ideals of their day—the Alexanders and the Napoleons, the Shaksperes and the Goethes? They were little mosquitoes in the flame of Eternity! Even the brass which points them out will crumble into atoms and the lands which gave them birth will be the play-ground of the roaring sea! Such was the state of my mind when a strange event changed the whole tenor of my future career! It was my coming in contact with an Asiatic whom, during the course of this narrative, I will designate by the pseudonym of Brahmanand. To the venerable Brahmanand I owe everything which is noble and grand in my life; it is he who initiated me into the higher mysteries of the *yoga* Philosophy; and it is through his favour, that the universe is not to me a riddle but as plain as a simple machine. Without giving any explanation of the mysterious way which enabled me to come in contact with the occultist I like to describe the series of psychic experiments by which he convinced me of the truths of the Vedanta Philosophy before giving me any Practical Instructions into the mysteries of Raj Yoga.

It was an autumn evening; the moon had just risen above the horizon and her calm splendour was turning into silver the little ripples of the Ganges which, propelled by a cool breeze, were every moment breaking against the massive stone on which I sat. There was not a spot

above to mar the blue grandeur of the infinite sky, except the shining stars whose brilliance softly lighted the unfathomable depths of space. "You are trying to cognize Brahma with your intellect", spoke out a voice, and in another moment a form was before me, "it is as foolish as to see your back with your own eyes! You are yet bound by the fetters of *Karma* and so it is impossible for you to sink into the deepest *Samadhi*; as it is I will give you a glimpse of *Nirvana*." As these words fell from his lips through the silence of the night, the firm earth beneath my feet began to give way and as far as my mental eye could go I could discern nothing but an endless vapoury mist. It seemed to me that the solid earth had, like ice, melted into watery atoms which stood so close that the space between them became imperceptible and the whole scene presented the spectacle of a vast sheet of lustrous water. Gradually the lustre of the water began to thicken and it soon turned into the deep redness of the morning sun. To my mind the vastness of the space turned into the red glow of the rising sun. After an interval of unconsciousness I perceived a motion in place of the light, the like of which I never imagined. The motion was swifter than a flash of lightning and it was literally carrying my mind from one point of the space to the other. The motion was only there and nothing but the motion! Now burst upon my enraptured mental sight the calm light of a million suns with the deep moaning of a thousand thunders! Not that I saw the light but I felt that I was the light myself! Enshrouded in that Light of Lights I felt a rapture which even the most imaginative brain must fail to conceive! The "I" was not yet wholly lost but it was expanded into the depths of the Infinite Light. Waves of rapture and waves of Light succeeded one another every moment! Gradually the rapture grew into such infinite intensity, that the sense of "I," the sense of Light, the sense of Time and Succession disappeared, and deep, intense, infinite rapture alone remained! Where was Time then, where Space, where Light, where Darkness? Where was Being and where Non-being? Where was Sound then and where Silence? Where was Thought—the creator of a million universe? All hushed in that Eternal Rapture:

"That shrouded in his lonely light,

Rests utterly apart

From all the vast creations of his might

From Nature, Man and Art."

How long I remained in that state I cannot say. That my fall from that sublime height was through unconsciousness resembling that of

sleep I do perfectly remember. When I came into my consciousness the venerable sage Brahmanand was before me with the grandeur of the stars above his head and the music of the silver ripples beneath his feet.

(to be continued.)

The Prashna upanishad.

(Of the Atharva Veda.)

CHAPTER I.

THE FIRST PRASHNA (QUESTION).

1.

Sukesha, the son of Varadvaja, Satyakama, the son of Shibi, Garga, the son of Shaurjya, Kaushalya, the son of Ashvala, Baidarvi the son of Vrigu and Kabandhi, the son of Katya were all devoted to the path of Brahma, who intending to seek the absolute truth went to the sage Pippalad with *samit* in their hands believing that he will teach them all about it.

2.

To them the venerable Rishi said, "You should all abide for a year more in the practice of austerities and devotion with unflinching faith and engaged in serving your spiritual instructor. At the end of that period come to me and ask me your several questions and if what you ask of me be known to me then I shall tell you all you want to know."

3.

At the end of the stipulated period Kabandhi the son of Katya who had passed the year in the manner he had been instructed by the Rishi came back to the venerable *acharyya* Pippalad and asked him "O venerable father! tell me how the several classes of beings (Prajā) came into existence."

4.

To whom the Rishi replied, "At the beginning of the Kalpa, the Prajapati intending to create the several species of beings absorbed himself in meditating upon the state of existence in the previous Kalpa and as the result of such contemplation gave birth to the two first principles of Creation called Rayi and Pran, in order that they should originate the manifold creations.

5.

"Of those two first principles, the Pran or Agni is the Aditya or the Sun ; it is the Perceiver. The Rayi is known as the Soma or Chandra and is that which is the object of perception. Whatever there is whether in a gross or subtle state is Rayi ; hence, it includes everything which is perceptible. (1)

6.

"The Pran or the Aditya is the all-pervading spirit in all. When this Aditya enters the East and illuminates that quarter with its rays, it propagates life through every object in that quarter, and similarly when it enters the South, the West and the North, above and below, and the four corners, it illumines everything in those quarters and diffuses life by means of its rays.

7.

"The Pran or Agni is therefore the life of all life, and is the one, all-pervading universal soul, and it shines every day as the sun. This is what has been described in the last verse (Ric or mantra).

8.

"This sun is the Kosmos itself ; it is possessed of the manifold luminary rays ; it is the universal consciousness ; it is the support of all life ; it is the universal luminary for it is the eye of all beings ; it is one and unprecedented and it propagates heat throughout the universe. Its rays are infinite, and it exists in infinite varieties of existences and generates universal life.

9.

"How do the Sun and the Moon, which are one and the same thing being the different aspects of the same substance, give birth to such numerous creations ? The Sun and the Moon produce the day and night which multiplied produce weeks, months, and the year. Time as denoted by hours, days, nights, weeks, months and the year is therefore the Prajapati. This year has two courses or cycles called the

NOTE. (1). The *Kalpa* is the period fixed for the existence of one creation. It begins when the Logos or *Shabda-Brahma* emerges from its state of *Samadhi* in the Param-Brahma and ends when this Logos absorbs into the same infinite and all pervading Essence of all essences. This Logos is the Prajapati or the Creator and the two first principles of creation called Rayi and Pran are but two different aspects of the Logos itself and are not different entities. The contemplation of the Logos described in the fourth verse is its ideal separation of itself into the two States of the Perceiver and the Perceived. The perceived is denoted by the term *Praja* which includes all sorts of *beings*, whatever exists in any way, whether as *substance* or *accident*, whether *actually* or *potentially*, whether in the nature of things or only in our notions."

uttarayana and the *dakshinayana* marked by the summer and the winter *solstices*. Those who perform the religious rites of *Ishta* and *Purta*, [The *Ishta* rites are the performances of the vedic ceremonials, sacrifices, *agnihotra* and the worship of the gods. The *Purta* actions are the digging of tanks, wells and similar benevolent actions.] they by virtue of those actions conquer the *Chandra-lokam* or the region of *Chandra* or *Rayi*, the Moon, which is signified by the *dakshinayana* or the Southern course, and thence they return to this world when their term of enjoyment in the *Chandra-lokam* is over. Even Rishis having reached Heaven return to this world on account of their attraction for the *beings* (*praja*) and follow the southern course. This course is marked as the course of *Rayi*, and is called the *Pitriyana* or the course of the fathers. (2)

NOTE (2) There is a similar description of the two courses in the Bhagabat Gita Chap. VIII slokas 23-26, which are quoted below :

Yatra kale tvanabrithvim avrithvim chaiba yogina,
Prayata yanti tam kalam bakshyami Bharatarshava. (23)
Agni jyotiraha shukla shanmasha uttarayanam,
Tatra prayata gachchanti Brahma Brahmabidojana. (24)
Dhoomo ratristatha krishna shanmasha dakshinayanam,
Tatra chandramasam jotiryogi prapya nibartate. (25)
Shukla-krishna gati hyiate jagata Savashvate mate,
Ekaya yatyanabrittinanyabartate puna. (26)

"O Bharatarshava! I shall tell you of those two courses, by the one of which the yogis return to the world and by the other they do not (23) The course which is signified by *Agni* (fire), flame, day, the fortnight having the full moon, and the six months of the *Uttarayana*, or the northern course of the Sun, is the path by which they reach Brahma. (24) They who follow the path indicated by smoke, night, the dark fortnight and the six months of the *dakshinayana* or the southern course of the Sun receives the effulgence of the moon, and then they come back. (25) These two, the white and the black courses of the universe, are everlasting : by the one of which final dissolution is attained and by the other there is a retrogression again. (26)

These two courses signify the *Probritti* and *Nibritti margas*—the courses of one who is inclined to the pleasures of the world, and the *annihilation* (*nirvana*) of him who seeks the Absolute. The Creator divided himself into the *Rayi* or the world of perception and *Pran* or the Perceiver. The Perceiver is the permanent and unchangeable element, whilst that which is perceived is but an imaginary creation of the Perceiver himself and consequently it is always changing. The Perceiver when devoid of egoism, is one with the universal infinite consciousness of Brahma, and is therefore pertaining of the Absolute. All, besides this pure *unapproached* (by egoism) consciousness are within the sphere of *relative* ideas and are therefore transitory. To the universal and infinite consciousness there is nothing to think upon besides itself—it can only enjoy itself. The ideal separation of the Logos into the two states of the Perceiver and the Perceived presupposes, therefore, that the consciousness of the Logos is under the influence of *Ahankar* or Egoism: This *Ahankar* is the fountain-head of all we behold—it is the root of all materialism. That course which

10.

"By the northern course the sages become finally absorbed in the Sun by means of austere devotion, by the sacrifice of all pleasures, by their faith in and veneration for the One Supreme Being, and by the light of divine knowledge dissolving their individuality in the universal soul, the Sun. This Sun is the support of all life, it has eternal existence and there is no fear of continual changefulness in it as there is in the Moon. It is the one centre towards which all are approaching. But the sages only, whose eye can see the divine truth, receive salvation in it; those who are ignorant of that truth revert from it, for it is the barrier of those who are engrossed in the pleasures of the world.

11.

"This Sun is five-footed, the five seasons being its five feet, (the Winter and the Autumn seasons are taken into one), it is the progenitor of the universe; the twelve months of the year are its twelve different forms; it is situated in the third plane in the skies; it is spoken of as possessing water, and others call it the knower of all. It revolves in the orb of seven horses and the six seasons of the year are fixed in that orb as its axle.

12.

"The month, which is a part of the year, is therefore the Prajapati. This month has two phenomenal divisions, the two fortnights—the dark fortnight which commences after the full moon and ends with the new moon and the bright fortnight which commences after the new moon and ends with the full moon. The former is the same as Rayi or the Moon, and the latter corresponds with Pran or the Sun. Therefore, the Rishis who behold the Pran as pervading everything always perform their Ishta sacrifices in the latter division, even if the sacrifices should be actually performed in the former or the dark half, and those who do not so behold, have their sacrifices performed in the former, even if they should be actually performed in the brighter half.

can ultimately deliver us from the shackles of materialism is marked as the course of the sun, the Perceiver; that which leads to materialism is the means of gaining the *Chandralokam* the world of relativism. The sun, the Perceiver, leads to the absolute, the moon represents the perceptible cosmos and as the cosmos is ever coming and going so does the man who follows its course ever remain away from *Nirvana*. The northern course is the way to salvation; the southern course is *samsara* or continual transmigration.

13.

"The month is composed of days and nights. Therefore, one day and night represent the Prajapati, of which the Day is Pran and the Night is Rayi. These (day and night) neutralize the life of those who have sexual intercourse in the day. It is religious austerity (Brahmacharjya) to have at night sexual intercourse on the wife during her menstrual period.

14.

"The food which is the nutriment of life is Prajapati, for it produces the seed (male generative product) from which these beings are generated.

15.

"And therefore, those who obey the law of Prajapati (by having sexual intercourse at the menstrual time) give birth to a son and a daughter (as the manifest fruit of their action); and those who practise austere devotion and holy asceticism, and those who never deviate from truth, have for their portion habitation in the *Brahmalokam*.

16.

"For them is destined the pure and transcendental *Brahmalokam* that which is the solar region, who are devoid of wickedness, falsehood and deception unlike those who being householders are compelled from their very position to practise them in some shape or other.

Voice from the Himalaya.

The esoteric classification of the constitution of man is twofold. In the first place the almost infinite variety of Consciousness in the kosmos is divided into nine heads :

Jagrata	Maha-Jagrata	Vaishwanara
Swapna	Maha-Swapna	Taijasa
Sushupti	Maha-Sushupti	Pragna

The above division of Consciousness is referred to in Yoga-Vashistha though with a different nomenclature. Generally speaking, the first triad is the state of consciousness of all those Jivas who are under the chains of their own past *Karma*; the next triad is the state of consciousness enjoyed by Jivan-muktas; the third triad is the state of consciousness of the Bideha-muktas.

The waking, dreaming, and sleeping consciousness are independent of the will of the *agnani*, i.e., beings bound by their own Karma. But the three ordinary states of consciousness of the Jivun-muktas (i.e., those free from Karma) are fully dependent on their will. Vaishwanara, the total of *Jagrata* and *Mahajagrata* states of consciousness; *Taijasa*, the total consciousness of the astral plain; and *Pragna*, the sum total of consciousness of beings having *Karana Sharira*;—these three are the lofty states of consciousness of the Videha-muktas. That which is not any state of consciousness, but which is consciousness *per se*, is that which runs through *Vaishwanara*, *Taijasa* and *Pragna*. "The eye reaches it not, speech reaches it not, thought reaches it not" says the Kena upanishad, "we know not, we understand not, how one should teach it: it is other than the known, above the unknown." All the above nine states of consciousness are fully but unconsciously working in every individual; and the total suppression of our lower consciousness can only reveal the working of the higher.

These nine states of consciousness are classed under three heads in the Mandukya-upanishad, viz., *sthula*, *sukshma* and *Karana* consciousness respectively. The first includes *Jagrata*, *Mahajagrata*, and *Vaishwanara*; the second includes *Swapna*, *Maha-Swapna*, and *Taijasa*; the third includes *Sushupti*, *Maha-Sushupti* and *Pragna*.

It may be noted here that when the *atma* regards the visible and tangible objects as real, it becomes fictitiously limited; this fictitious limitation of the infinite consciousness is called "state of consciousness." Every *Gnata* or *Knower* in the Kosmos must be finite, because he is limited by the *Known*. *Brahma* is the Absolute Chit-Shukti of the universe which runs like a string through these various states of consciousness. Shankaracharya divides the whole of the universe into five categories, viz., (1) Sat (existence); (2) Chit (Consciousness); (3) Ananda (Bliss); (4) Nama (name); (5) Form (Rupa). The first three epithets represent *Brahma*, and the last two represent what we have styled "states of consciousness." Name and form are, therefore, equivalent to *Bhbums* or states of consciousness. The materialists are right when they say that our waking consciousness is the body itself; the difference between them and the Vedantists lies in the fact that the latter postulate the existence of two other bodies, viz., *Sukshma* and *Karana* beside the present one. Who can deny that death is the death of physical consciousness which is equivalent to the *Sthula sharira*? After death the individual lives in *Sukshma Sharira* and from his standpoint the *Sthula* body is non-existent. We fully agree with the materialists when they say that Consciousness of our plane is the brain itself; but there

are other States of Consciousness in the same individual of which even the materialist with his physical eye can see in the well-known instances of mesmerism, somnambulism, and clairvoyance. We admit that our Brain-Consciousness depends upon the vibrations of certain molecules; but we ask our learned opponent to explain what does he mean by a molecule or by an atom? In answer we are told that an atom is that which has no mind, which expression gives us the conception of our own sound-sleeping state—a state of “latent Consciousness.” Indeed no one can ever imagine a state of absolute unconsciousness apart from his own sleeping state; it is evident therefore, that absolute “unconsciousness” is beyond the experience of all mankind and is therefore non-existent from the standpoint of our own consciousness. We do not know whether death carries one from one state of consciousness to another or not; our imagination stops at the sound-sleeping state which is no other than a state of latent consciousness. No amount of thought can make us transcend the states of our consciousness; therefore, the statement of a materialist that he can think of absolute unconsciousness is equivalent to the statement that he can be conscious and unconscious simultaneously,—a statement which is rather the freak of a mad man than that of a learned philosopher. The truth is as the poet says:—

“Eternal process moving on,
From state to state the spirit walks,
And these are but the shattered stalks,
Or ruin’d chrysalis of one.”

(Tennyson)

The other classification of the constitution of man is given in the Taittiriya upanishad; this classification is of a psychological character and it refers to the various states of consciousness through which the *yogi* passes during *samadhi*. These are (1) Annamaya Kosha (physical body), (2) Pranmaya Kosha (the Vesture of the Vital airs), (3) Monomaya Kosha (the Vesture of common sensory), (4) Vignanamaya Kosha (the mental Vesture), (5) Anandamaya Kosha (the Vesture of Beatitude), (6) Logos, (7) Absolute consciousness. It must be borne in mind that the above states of consciousness are inter-dependent upon one another for their relative existence; the seventh is not a *state* but consciousness *per se*; it is so to speak the essence of Logos itself. When the *yogi* mingles his consciousness with Logos, he is said to have attained *Nirvana*; when he mingles himself with

its essence, he attains *Maha-nirvana*. Let us picture to ourselves the *yogi* sitting in *Pudmasana* with his eyes closed and his mind concentrated on a single point. Above him is the deep, blue infinite vault of the heavens lighted by innumerable stars, and around him is the calm grandeur of the hills covered with eternal snow. Now, the conscious motion of his fickle and wavering mind ceases and he passes from the Annamoya Kosha to the Pranamaya Kosha ; time and space have no existence for him here, though he has not entirely lost the sense of their existence. Anon he passes to the Monomaya Kosha and becomes one with the universal mind ; deeper his consciousness sinks when from Vignanamaya he passes to Anandamaya Kosha ; one wave of ecstasy succeeds another and fully unconscious of time and space he identifies himself with bliss. At last his enraptured vision beholds the Spiritual Light and his individuality becomes the Logos itself ; he identifies himself with every manifestation of Nature from a tuft of grass to the highest Deity ; here he becomes *Ishwara* with infinite eyes, infinite ears, infinite hands and infinite feet, for he has become the one and the all ; he has become the universal Light which shines in every heart. Another moment, and he is neither light nor darkness, neither conscious nor unconscious, neither space nor time, neither one nor all. Such is the Absolute in which the mirage of finite consciousness vanishes at last. The above seven-fold classification of the upanishad does not differ in any material respect from the four-fold classification.

The Annamaya and Pranmaya Koshes are equivalent to the *Sthula Sharira* ; again the Annamaya Kosha is subdivided into the *Satadhatu*s of the Vedantins ; the Pranmaya is subdivided into Pancha Pran, viz, Pran, Apan, Byan, Saman, and Udan. The Manomaya and Vigyanmaya Koshes include the *Sukshma Sharira*. In the astral plain there are higher beings such as *Devas*, *Jivumuktas*, *Ghundhurbas* &c. The bodies of these entities are called Vigyanmaya Kosha ; on the other hand, the bodies of *Asuras*, dead men, *Pishachas* are called Menomaya.

The Anandamaya Kosha is equivalent to the *Karana Sharira*. This is the body of the *Bidheha mukta* Mahatmas and of other beings of the same level. The light by which the Anandamaya Kosha is illuminated is the Logos. Logos is the collective "I" of all beings in the universe ; it is the purest form of self-hood which has an individuality of its own. It is the light of the infinite Kosmos ; it is purely subjective, and nothing but yoga can give us any idea of it. The essence of the universal "I" is the absolute consciousness, the

“chit” of the Vedantists. There is another seven fold classification, the secret Rajyoga classification of the vedanta Philosophy. This will be taken up in our next issue.

Spiritualism.

The phenomena known as “spiritual manifestations” first originated in a house in Hydesville, United States, occupied by a Mr. Michael Weekman in 1847. There are various theories explaining the causes of these mysterious phenomena which we like to notice here; but whatever the real cause may be it is certain that the phenomena of spiritualism have become widely prevalent in the western world. Its adherents amount to two millions with one thousand public advocates, it has forty thousand public and private mediums and a literature of nearly one thousand different works.

When Mr. Weekman left the premises in Hydesville they were tenanted by the family of Mr. John D. Fox. From March 1848 the rappings, tappings, knocks, and shuffling of furniture began to be more and more manifested especially at the close proximity to the bed occupied by the two Fox girls. For several months the village was in great consternation and crowds began to pour in to examine this curious physico-psychological phenomenon. It was ascertained by means of “raps” that the invisible intelligence was the spirit of a peddler who had been murdered in that house some years previous. No public effort to sift the matter was made till 1849 when a committee was chosen to examine its nature and origin. Though every precaution was taken to detect the deception the committee declared that they entirely failed to discover the cause of these mysterious and intelligent sounds. The Fox girls were disrobed and searched by a committee of ladies appointed for that purpose, handkerchiefs were tied tightly around their ankles but to no purpose; intelligent answers to unpremeditated questions were given in the usual way. From the little village of Hydesville spiritualism has, at the present day, spread over the world. The variety of spiritual manifestations has been classed under five distinct groups by Mr. Ballou. They are the following in his own words:—

(1) “Making peculiar noises indicative of more or less intelligence, such as knockings, rappings, jarrings, creakings, tickings, imitation of

many sounds known in the different vicissitudes of human life, musical intonations, and, in rare instances, articulate speech. Some of these various sounds are very loud, distinct, and forcible; others are low, less distinct, and more gentle, but all audible realities.

(2) The moving of material substances, with like indications of intelligence, such as tables, sofas, light-stands, chairs, and various other articles, shaking, tipping, sliding, raising them clear of the floor, placing them in new positions, (all this sometimes in spite of athletic and heavy men doing their utmost to hold them down), taking up the passive body of a person, and carrying it from one position to another across the room, through mid-air; opening and shutting doors; thrumming musical instruments; undoing well-clasped pocket books, taking out their contents, and then, by request, replacing them again, writing with pens, pencils, and other substances, both liquid and solid—sometimes on paper, sometimes on common slates, and sometimes on the ceilings of a room, etc.

(3) Causing catalepsy, trance, clairvoyance, and various involuntary muscular, nervous, and mental activity in mediums independent of any will or conscious psychological influence by men in the flesh, and then through such mediums, speaking, philosophising, prophesying, etc.

(4) Presenting apparitions: in some instances, of a spirit-hand and arm; in others, of the whole human form; and in others, of several deceased persons conversing together; causing distinct touches to be felt by the mortal living, grasping and shaking their hands, and giving many other sensible demonstrations of their existence.

(5) Through these various manifestations communicating to men in the flesh numberless affectionate and intelligent assurances of an immortal existence, messages of consolation, and annunciations of distant events unknown at the time, but subsequently corroborated, predictions of forthcoming occurrences subsequently verified, forewarnings against impending danger, medicinal prescriptions of great efficacy, wholesome reproofs, admonitions, and counsels, expositions of spiritual, theological, religious, moral, and philosophical truths appertaining to the present and future states, and important to human welfare in every sphere of existence, sometimes in a single sentence, and sometimes in an ample book."

From the above it will appear to the reader that no one explanation can suffice for the various phenomena of spiritualism. More than one scientific man has borne testimony to the facts enumerated above. Prof. Crookes, perhaps the greatest name in modern chemistry,

Prof. Zollner, the great German mathematician, Fox, president of the psychological society of Great Britain, and a list of other eminent scientists have examined spiritual seances and have become converted. The theories concerning these phenomena are classed by Mr. Devens of America into the following heads :

(a) "Concerning the latter (*i.e.*, moving of tables and other ponderable substances and objects, as well as the knockings) it has been argued that, in spiritualism, it is the mind of the person charging the medium who exhibits all the intelligence—or it may be some one *en rapport* after the medium has been charged to that degree that the electricity overflows in raps and these raps are of the same character as detonations of electricity when a positive and negative cloud meet in mid-air and produce thunder. (b) Another theory of the cause of the rappings is that of a too great redundancy of electricity congregated upon the involuntary nerves, through passivity of mind, and thus imparting to them extraordinary force. (c) The theory presented with much philosophical ability by Prof. Mahan is, that there is in nature a power, termed, scientifically, the odylic or mesmeric force which is identical with the cause of all the mesmeric and clairvoyant phenomena on the one hand, and with the immediate cause of these manifestations, on the other ; that by reference to the properties and laws of this force as developed in the spirit circles, and to its relations to the minds constituting the same, every kind of spirit-phenomena can be most fully accounted for, without the supposition of the presence or agency of disembodied spirits, and that the entire real facts of spiritualism demand the supposition that this force, in the production of these communications, is controlled exclusively for the most part unconsciously, by the minds in the circles, and not by disembodied spirits out of the same. (d) Professor Faraday of England claimed to demonstrate that it is by physical power, and not by any magnetic fluid, that tables move on being pressed by the fingers. (e) Herschel suggested that there might be a fluid which served to convey the orders of the brain to the muscles. (f) Mr. Andrew Jackson Davis, the Poughkeepsie seer, is of opinion that the producing agencies, in the moving of tables and other inorganic substances by spirits, are terrestrial magnetism and electricity."

We are of opinion that part of the phenomena known as spiritual manifestations is genuine and that a part is accomplished by fraud ; of the first class some are produced by real disembodied spirits, some by electricity and magnetism, some by the force of the *unconscious* will of the mediums, and some by other beings of lower order in the aural

plane which are different from disembodied spirits. In India spiritual mediumship is known from time immemorial, though, as in everything of the world, truth is often mixed with fraud, illusion, and deception.

The Seavoyage Question.

The time has gone by when the Hindus thought it their duty to bow down before every injunction of the *Shastras*, when faith was stronger than reason, when the three-score-and-ten was nothing compared with the Eternal beyond. Every age has its peculiar mission and the present age is destined to develop the physical attributes of man. In the *Satya Yuga* the self-consciousness of man was centered in his "I," the principle common to all mankind; in the *Treta* age his consciousness was centered in Reason or *Karana Sharira*; in *Dwapara* his self-consciousness was centered in his mind, technically known as the *Shukma Sharira*; and in the present *Kali* age his consciousness is centered in his physical body. From the standpoint of Nature all these four principles are equally important and each of them is destined to undergo its own peculiar development. Not only humanity changes during the influence of particular *Yugas*, but also its physical surroundings including the fauna and flora of the earth he inhabits. The great Authors of the *Shastras* foresaw all these and in the *Mahabharata* as well as in the *Mahanirvanatantra* we have a complete picture of the present state of things. The *Kali* age is as necessary for the development of mankind as a mass as the *Satya*! From our relative standpoint one may be good and the other bad; but from the standpoint of Nature everything is important. It is a mistake to suppose that any particular individual can change the destiny of a nation; every great man is the unconscious product of his age and it is the national mind through which Nature speaks! The French Revolution was brought about neither by Rousseau nor Voltaire; they were simply the physical embodiments of the national mind of that time. If the majority of the Hindu nation is determined not to obey any longer the injunction of the *Shastras*, who can prevent them from carrying out their intention? The national destiny is fulfilled by the unconscious direction of Nature; and what is Nature but the aggregate of all Her parts? According to the *Shastras* the *Kali* age is sure to bring about the disintegration of the Hindu race. But the question is whether that time is not in the distant future? To the

calm thinker the sanction of the entire nation to the sea-voyage question is not a trifle but a step fraught with momentous consequences. The *Shastras* are not for the great masses of mankind of the *Kali* age ; they are for the few who are struggling against enormous odds to lead the higher life. The very fact that the great Rishis, Munis, and *Mahatmas* have disappeared from the scene shews that the majority of this age is to be guided by its own mind. To seek Shastric sanction to the sea-voyage movement is, therefore, ridiculous. We repeat it, again, that the *Shastras* are not for the majority of this age, but for the microscopic minority. The interpreter of the *Shastra* of today is not the omniscient Rishi immersed in Yoga sleep amidst the solitary grandeur of the Himalya, but a half-Hindu, half-anglicised pundit who has sold his conscience to the English gold ! Apart from the sanction of the *Shastras*, the question arises, is the sea-voyage movement the movement of the whole Hindu community or of the interested few ? To us it is of no consequence whether the movement is the movement of the majority or of the minority provided we derive any substantial national benefit from sea-voyage. Had this movement been a national movement we would have regarded it as the will of Nature ; as it is, a small minority are its prime-movers and we should, therefore, see what benefits sea-voyage is to confer on the nation at large. If we look at the question from the material point of view we can not deny that some good is sure to accrue from sea-voyage to England. The rulers and the ruled will learn to understand each other better ; young men will receive more freely the benefits of technical education and in this way may do some good to their country directly or indirectly. While we admit this, we fully deny that a Hindu can live in a foreign country like England in the *Hindu mode of living*. An anglicised Babu may live in England, for a short time, in the same manner in which he used to live in India, if he tries his best ; but the anglicised Babu's mode of living is certainly not the Hindu mode of living ! He is neither an Englishman nor a Hindu, but a strange mixture of them both. If the anglicised Babu can not live like a Hindu in his native land, how can it be possible for him to live like a true Hindu in a foreign country ? We sincerely doubt whether the great majority of such a conservative nation as the Hindu will be willing to take within its social pale its England-returned members even in spite of the sanction of some of the pundits of this country. Custom, in this country, has a strong binding force which is not inferior to the *Shastras* themselves ; it is extremely doubtful whether a few sea-voyage meetings will be able to nullify immemorial custom.

The majority of the Hindu population of India of the present day may be divided into three great sections ; fifteen and half-anna are as yet even in spite of Western influence pure Hindus in their mode of living ; of the remainder, one half, after receiving high English education, has learnt to honour the solid wisdom of their ancestors ; and the other half has learnt to be semi-Englishmen. The majority of the reform party who tried to *force* upon the people the infamous Consent Bill (infamous, because it was forced) belong to the latter class. The most characteristic epithet for these men would be "Hindu Eurasians." As the Eurasians are looked down upon by the majority of Englishmen, so these people are held in high contempt by the great masses of the Hindus. Some Englishmen are apt to regard them as the leaders of Hindu Society ; but the real fact is that they are regarded as outcasts by the Hindus themselves. The above is the real state of facts. If there be any leaders of the modern Hindu Society, they are men like Krishno Prossuno Sen and Shasadhara Turkachuramani. The agitators of the sea-voyage question should apply to the men of the above type for the sanction which they so urgently want.

Without the sanction of such true leaders of Hindu community the England-returned Hindus will be in a false position as regards the great mass of their countrymen. We fully admit that this is a "progressive" age and we should "act in accordance with advanced notions." We also know that the Hinduism of the present day can never be the Hinduism of former ages. Time brings about some change and as we have remarked before it will finally bring about the downfall of the present state of things. But the "progressive" age touches the Hindus very slowly. If we compare the mighty changes which time has brought about in the social customs of other nations of the world with those of the Hindus, we are surprised to notice the innate conservative tendency of the elder branch of the Aryan family. The reason of this is obvious. The social laws of the Hindus were so judiciously framed by their wise ancestors that they are apt to meet the requirements of every succeeding generation. The Hindu Rishis thought that man's life in this earth is a point in a straight line infinite in both ends and the chief object of human life is to reach the highest goal. Whatever tends to destroy man's spiritual equilibrium was carefully eschewed from the social laws which they framed. It is quite natural that to the man to whom everything beyond the grave is dark, these wise laws will appear somewhat irrational. The social customs of this country have struck such a deep root in the Hindu mind that no superficial agitation can shake it permanently. If any

change consonant with the spirit of this progressive age is necessary, it must be brought about unconsciously by the people themselves. We are certain that the sea-voyage agitation will suffer the fate of the Consent Bill. The very Brahmins who seem to sanction sea-voyage will be the first to outcast the England-retained Hindus. They have sanctioned sea-voyage but they can never practically sanction residence in England. The result will be that the few Hindus who will go to England on the strength of a *seeming* national sanction will be in a false position after their return. In a conservative country like India social, political and religious changes take place slowly and gradually; every attempt to force a reform upon the people must, in the end, prove abortive. 4291

The Vision of Shukra.

(An Episode of the *Yoga Vashistha*.)

On a peak of the mount Mandar, the venerable Rishi Vrigu was in the ancient days of the world, devotionally absorbed in the deep meditation of the one Universal Essence. He was seated on a large flat stone, and in his sublime meditation he was plunged in what is called the *Nirbikalpa Samadhi*, that sublimest state of spiritual existence in which the individual soul becomes one with the Parama Brahma, and all notions of the Perceiver, the Perceived and Perception vanish away. Around him were the various kinds of trees and plants bearing fruits and flowers which never fade, the streams were ever rippling with the clear and transparent waters of the springs and were decked with many-colored lotuses and water-lilies, the cool breeze was ever fraught with the fragrance of the sweet-scented flowers and Sandal trees, the snow-clad peaks towered high up in the dark-blue sky reflecting the glow of the rising and the setting sun, and the six seasons were uniformly present throughout the year. Before him and upon the very stone on which he himself was seated, was his only son *Shukra* reposing on a bed of odorous flowers. While thus seated he (*Shukra*) beheld the beautiful and voluptuous form of a youthful damsel of heaven who was passing across the sky overhead. She was adorned with the garlands of Mandar flowers, her brilliant eyes shot forth flames of love, the gentle breeze played with her flowing locks and her path was glowing with the effulgence of her radiant form. As the calm sea is disturbed by the gusts of a strong wind, so was he inflamed

with a passion for the damsel, and his heart was so much captivated by her ethereal beauty that he beheld her form all around him.

Closing his eyes, Shukra placed her beautiful shape on the throne of his heart and was enveloped in the raptures of imaginary communion with that houri of heaven. He imagined to have reached with her the abode of *Purandar*. There he beheld the gods adorned with the garlands of *Parijat* and the beauties of heaven whose eyes resembled the blue lotus. He saw the swallows and the geese playing among the lotuses of the *Mandakini* (the Ganges in heaven), and the angels were reposing in the pleasure-gardens on her banks. Here, he saw Yama, Chandra, Indra, Surya and others whose bodies were flaming forth fire. He saw the *Nandanban*, the pleasure garden of Indra, whose *Parijat* trees were saturating the atmosphere with the sweet fragrance of their flowers. He saw Indra, the king of Heaven seated on his high ethereal throne encircled by the gods and goddesses, and Shukra saluted him like a second *Vrigu*. The king of the gods being thus worshipped by Shukra, took him by the hand and seated him by his side as a token of his highest pleasure and requested him to remain in heaven for sometime to enjoy the pleasures of that sublime abode of beatitude.

Thus seated in his heavenly throne Shukra forgot his earthly existence. After a few moments' rest in the Court of Indra he set out to survey the various quarters of heaven. In a beautiful orchard he met with the same Apsara who had been the cause of his sojourn there, in a galaxy of the beauties of heaven, who shone like moon-beams in a clear blue sky. The damsel was in her turn flamed with a similar passion for the youthful son of *Vrigu*. Perceiving this, Shukra created a sheet of darkness which completely enveloped that quarter of heaven, and taking the voluptuous houri by the hand he conducted her into a crystal palace. In this imaginary love-intrigue he totally lost sight of his earthly body on the top of the *Mandar* hills and drowned himself in these amorous pursuits, sometimes walking with her on the banks of the *Mandakini*, or in the beautiful garden of *Parijat*, sometimes in the orchard of *Ohitraratha* they were encircled by the *Vidyadharis* of heaven, and his sweet love adorned from head to foot with the garlands of golden lilies will occasionally rest with him on the lovely *Gandhamadon* rock or play with him in the palaces of heaven.

In this way they passed sixty years (of the gods) on the banks of the *Mandakini*. Thence they removed to the *Sveta-dvipa* where they remained for the space of half a Yuga and passing through many cities of the *Gandharbas* they again returned to the abode of Indra

where they peacefully whiled away thirty-two Yugas more. At length their cup of virtue was drained to the last drop and the pleasures of heaven being no longer a source of happiness to them they became embarrassed with evil thoughts and no longer able to maintain a footing in that ethereal region they fell down headlong upon earth. While falling through the vast space their mind was transformed into two infinitely small particles of frozen moisture which coming in contact with the earth was drawn up by rice-plants as sap. A Brahman of Dasharna took that rice and Shukra was thus transformed into the seed of that Brahman. He thus took birth in the womb of his wife as a son. There falling in company with the Rishis he went into the jungles and was devoutly engaged in the practice of religious austerities. In this jungle he had connection with a she-deer who thus became the mother of a son. His affection for this son again deluded him. He was so deeply absorbed in the thought of his son's longevity and temporal welfare that he totally banished from his mind all idea of spiritual meditation. In this state he was taken by death and as the result of his previous attachment to the blessings of this world he became the king of Madra. Here enjoying for a long time this happy state he left that king's shape and was born as the son of a Brahman devotee on the banks of the river Samanga. In this body he was freed from the impurities of earthly passions and he began to practise austere Yoga on the banks of this river for the attainment of spiritual beatitude.

Here, on the Manlār hills Vrigu, the father of Shukra, remained in his *Samadhi* state for the space of a thousand years (of the gods). At the end of that time he came to his individual consciousness, and seeking for his dearest son he beheld before him a skeleton lying prostrate at his feet. The sparrows had sought their nest within the skull of his dear child and insects had bored into his body, seeing this wretched condition of his son's lifeless body Vrigu became at once inflamed with great wrath and without discovering the cause of such untimely death at once proceeded to curse Death.

(To be continued.)

"That Art Thou."

Chhandogya-upanishad.

"This so solid seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—**Carlyle.**

THE LIGHT OF THE EAST.

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[No. 2

Two Pictures.

Four thousand years ago the land in which we live was inhabited by a nation, to find whose like history will be searched in vain. It was a nation of another breed, another creed, another age than ours,—the age when the ancient Brahmin equipped with his psychical powers resembled a god, when the *Khetria* punished a lie with sword where now he passes it over in prudence, when disgrace was washed out with life, when virtue was the sole aim of human life, when plain living and high thinking ruled human society. Not in French saloons and English drawingrooms but above the green grandeur of the grass with the shoreless blue canopy of the sky above their god-like heads that our ancestors sat to solve the great problems of Nature; it was under such a shelter surrounded by the dense foliage of the forest for miles and miles that the *Sankhya* and *Vedanta* philosophies were written; under such shelters the vedic hymns were chanted aloud and the sound vibrated along the chords of the infinite *akas* to the outermost skirts of the kosmos.

In a word the ancient Hīndus were *civilised* in the true sense of the term; their civilisation was not the civilisation of cake and ale, of blood and carnage, of polished vice and fashionable folly; of that treachery and hypocrisy which go by the name of politics, which distinguish modern Europe; even in the intellectual field every

thing which the modern scientist knows was known to them. "I can venture to affirm," says the high authority of Sir William Jones, "without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the vedas, and even in the works of the sufis. The *most subtle spirit* which he suspected to pervade natural bodies and lying concealed in them to cause attraction and repulsion the emission, reflection and refraction of light ; electricity, calefaction, sensation, and muscular motion is described by the Hindus as a *fifth element*, endued with those very powers ; and the vedas abound with allusions to a force universally attractive, which they chiefly ascribe to the sun, thence called Aditya, or the Attractor". The above is the opinion of a foreigner, a master of twenty-six languages, and an intellectual marvel of the nineteenth century. Let us now hear what one of our countrymen has done to hold up the same vedas to ridicule and contempt. A mere dabbler in oriental literature, Mr. R. C. Dutt characterises the majestic hymns of Rig Veda as peasant's songs. * His rendering of the Rig Veda is chaotic and unintelligible and he lacks the supreme spirituality which can enable one to read the Vedas between the lines. A man who has passed his youth amidst the material magnetism of the English metropolis, who has passed his manhood in the drudgery of public service, has had but little opportunity to attune his mind to the lofty conception of the

* Some of the hymns of the Rig Veda are described as the expression of "the humble hopes and wishes of *simple agriculturists*." "This is the unique charm of Rig Veda as a literary composition (eh ?)." Again "at the close of the Rig Veda, therefore, we discern the first germs of all that was the glory and all that was the *Shame of Hindu civilization*." Contrast the above with the opinion of Schopenhauer, "From every sentence deep, original and sublime thoughts arise and the whole is pervaded by a high, holy and earnest spirit. Indian air surrounds us and thoughts of kindred spirits. In the whole world there is no study except that of the originals so elevating as that of the upanishads. It has been the solace of my life ; it will be the solace of my death." Contrast also Hartmann. "The unconscious has in fact been as clearly and exactly characterised in this old Indian book of the Vedanta philosophy as by any of the latest European thinkers." Contrast also Barth who says that the Vedas were "written by initiates." Contrast also Subha Rad. "The Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the *swara*—intonation—which are as the life of the Vedas. Learned pundits and philologists of course deny that *swara* has any thing to do with philosophy or ancient esoteric doctrines ; but the mysterious connection between *swara* and light is one of the profound secrets." I need not here mention the opinion of H. P. Blavatsky before whose colossal learning our so-called orientalists sink into insignificance.

ancient Rishi. Surely the difference is almost infinite between our native orientalist whose highest aim was to be the magistrate of a district and the ancient Rishi whose sole aim was to mingle his finite consciousness with the Eternal one ! Let us leave this painful topic lest it be to India's shame. While foreigners like Colonel Olcott have devoted all the energies of their lives to make the science and religion of India known and admired throughout the whole of the civilised world, it was reserved, by a strange irony of fate, for Mr. R. C. Dutt to characterise the god-like Rishi as a peasant. Certainly this is the duty of a true son of the soil !

But apart from the question of intellectual triumph, the so-called modern civilisation lacks the moral grandeur which characterised the ancient Hindu nation. In every man there is a perpetual conflict between the intellect and the mind and the aim of natural evolution is to bring the mind under the control of intellect. The individual in whom reason reigns supreme is the flower of civilisation, the nation in whom reason reigns supreme is higher in the scale of evolution. If the essence of civilisation be the conquest of one's mind, if a nation cannot be called civilized "Till the war-drum throbbed no longer, and the battle-flags were furled, in the Parliament of man, the Federation of the world," to use an expression of Tennyson, then certainly Europe has not even entered the very threshold of civilization. Steam, electricity, and railway on the one hand, and the everchanging fashionable manners of the day on the other are but the signs of a superficial civilization. These resemble the polished plaster of a tomb which hides within it the foul-smelling corpse—the so-called *civilized* mind. The great blot on modern civilization is its persistent and wanton cruelty towards the animal creation. The horrid practice of vivisection takes away the lives of millions of innocent animals every year. And all this for a doubtful gain. The most virtuous man of the Christian world begins his day with the deliberate slaughter of some innocent animals to satisfy the monstrous craving of his bellygod ! What a falling off from the sublime Christian ideal in order to satisfy one of the most physical propensities of man ! The man who calmly plunges the cold glitter of the steel into the living flesh of an animal is not a man of science but a monster of the worst type. "Vivisection" says Mirville, "is a speciality in which torture scientifically economised by our butcher-academicians, is applied during whole days, weeks and even months to the fibres and muscles of one and the same victim. It makes use of every and any kind of weapon, performs its analysis before a pitiless audience,

divides the task every morning between ten apprentices at once, of whom one works on the eye, another on the leg, the third on the brain, a fourth on the marrow ; and whose inexperienced hands succeed, nevertheless, towards night after a hard day's work in laying bare the whole of the living carcass they had been ordered to chisel out and *that* in the evening is carefully stored away in the cellar, in order that next morning it may be worked upon again if only there is a breath of life and sensibility left in the victim." And this is the product of Christian civilization nineteen hundred years old ! The idolatrous Hindu has certainly not this redeeming feature of Western civilization. The Christian missionary who characterises the Hindus as idolatrous should clearly bear in mind that there can never *be any religion without idolatry*. The greatest philosophers of the world, have come to the conclusion that the human mind is simply a collection of shapes and images ; *thought* is equivalent to *shape* and nothing else. The infinite is shapeless ; and as the human mind is finite it can never exist without shape. We are at liberty to form no conception of god at all, but if we form any conception it must be in some shape or other. It is a foolish presumption to grasp the infinite *as such* by the finite mind. The Christian god is a magnified man who lives in heaven ; and yet we are to understand that the Christians are not idolatrous ! Even the Hindu of the lowest mental calibre while worshipping the black idol called *salgram* knows too well that his god is infinitely superior to a senseless stone. He knows full well that his god is the stone and something more. But the wise missionary will force us to believe that the *omnipresent* god is different from the stone or earth ! This idea of omnipresence is defective and childish ! It is clear, therefore, that people who think themselves clever conceive an image of the deity in their own mind and this image is nothing essentially distinct from the image made out of the potter's clay ; for the conceived image must be imagined either as hard or soft, small or great ; that is, it must be made up of *matter*. For the above reasons we may lay it down as a rule that there can be no religion without the element of idolatry. The finite mind as such can never conceive the infinite. The Hindu *shastras*, while admitting the necessity of image-worship for the development of *Bhukti* fully deny that Brahma has any shape at all.

মূৰ্ছিতাখাত্বাকাদিমূৰ্ত্তাবীৰ্য্যং বৃষ্যতঃ ।

ক্লিষ্টশক্তি তপসামৃদ্ধা পরা শক্তিঃ ন বাস্তবিকঃ ॥

"They who consider the images of wood or gold as gods, only suffer for their folly ; eternal peace they never get," says the *Mahānir-*

vana tūtra. "Consider every form as false and regard the formless as true," says the *Ustabakra saṃhita*. "As thirst is never quenched except by water, so salvation can never be attained without the knowledge of self," says the *Kulārṇava Tūtra*. It must not be imagined that the above texts discountenance the worship of images; they simply mean that Brahma must not be regarded as finite simply because the human mind from its very nature is unable to go beyond limitations. The Hindu while paying his homage to an image of stone or clay is fully aware that god is infinite and as such cannot be conceived by the human mind. He therefore very wisely makes an image of him in order to grasp him by his finite mind.

One should clearly understand what the term infinite means before condemning image-worship. The infinite is regarded by many as something very great. This is a mistake, because the infinite having neither length nor breadth can be neither great nor small. That which is beyond relation must be without attribute. The idea of the infinite coincides with the first definition of geometry according to which a point is that which has no parts or magnitude. Absolute space is such a point if it be at all called a point. Simultaneously with the conception of the finite there is the conception of the existence of the infinite. Finite implies some thing beyond it, and therefore the conception of the finite coexists with that of the infinite. Thought can only become infinite when it rests, that is, when it ceases to *think*. For this simple reason human thought can form no conception of the infinite. Either leave off altogether the worship of the gods or worship in some form or other. Except the two above there is no third alternative. Among our countrymen Ram Mohon Roy was the first to make an onslaught on image worship. From the *Vedānta* he took the *Nirguṇa* (attributeless) and *Nirākara* (shapeless) Brahma and tried to raise the masses of his countrymen to this lofty conception. That which was intended by the Rishis to be the aim of the purified few was placed by Ram Mohon Roy before the gaze of the profane herd. The *Nirguṇa* Brahma of the Vedas is the loftiest conception of the philosophic mind and nothing else but a mind purified by *yoga* is fit to realise it even partially. This ever-unattainable Brahma was placed by our reformer before men most of whom never heard even the name of *Yoga*. His attempt could not but be a failure because he preached the doctrine of *Gyan-Kāṇḍa* to men whose minds were not purified by the fire of *Karma-Kāṇḍa*. The *yogi* is the efflorescence of his age, so it is a hopeless task to turn every body into a *yogi*. The two great departments of the Vedas are (1) *Karma-Kāṇḍa*, (2) *Gyan-Kāṇḍa*. It is expressly

stated in the works of *Vyasa* and *Sankara*, that the man who is not purified by the practice of *Karma-Kanda* (which includes religious rites as well as the practice of moral virtues) is not fit to follow the prescriptions of *Gyan-Kanda*. Perfect control over one's own mind is the corner-stone of *Gyan-Kanda* and the slave of one's own passion is the last being in the universe to cognise the Eternal Truth.

To sum up the characteristics of these two civilisations, the ancient and the modern : The eye of the ancients was turned towards the substance of things. They saw that every thing is coming into being and passing out of being, but never is ; what is the Reality which is hidden under these false appearances ? What is that which perdures and lasts for ever ? In every stream of life there is the varied anguish of birth, of care, danger and death, through embodiment after embodiment ? Is there nothing which is untouched with these varied miseries of earthly life ? Is there no fountain of Eternal unbroken Bliss ? In their quest of the real the ancient Brahmins found that the *mind* is the root of every earthly anguish. It is the mind which establishes relation between various objects and suffers the anguish of hell ; they therefore, tried to suppress the various passions of this ever-changing mind by the practice of *Hata* and *Raja Yogum*. With the purification of the mind its finite horizon began to extend further and further till it saw the Infinite. A perfect inaction, a perfect abstraction have enabled the mind to reach the last residue of all abstraction. It becomes free for ever from the anguish of metempsychosis as well as from the trammels of flesh. The goal of evolution is here attained.

To the modern mind every thing beyond the grave is dark. His attention is confined to the three-score-and-ten in which he lives like an insect in a drop of water. The Eternal and Absolute have no attraction for him ; all his energies are directed to decorate this short span of life with the trophies of Science and Art. The illusion of temporal happiness is too great for him. In his old age he finds that his search after temporal happiness is vain and his mind is as empty as ever. Now Death strikes him down with one cruel stroke and his cherished ambitions come to a final end. The longing for unsatisfied enjoyment drags him on into a new re-birth ; thus he passes on from life to life now a beggar now a king.

However dissimilar these two civilisations may appear in the first glance, they are but the ascending and descending arcs which complete the circle of evolution.

A Study of Bhagabat Gita.

From the above three proofs the attentive reader will see that the doctrine of the Absolute as propounded in Chapter II. sloka 16. is based upon the conclusion of reason. The doctrine of rebirth as propounded in sloka 12 is a corollary of the above. From the standpoint of the Absolute the universe has no separate existence; the finite "ego", ignorant of its Absolute nature, *feels* that it has a body which is born and which dies, like the man in a dream. His birth and death are not real but fictitious. Till it *perceives* its *real* self it will see a chain of births and deaths. One fictitious death can not relieve him, because he is still *ignorant* of his real self; and until he acquires *gyan*, birth and death will follow in endless succession. Hence rebirth is a relative *necessity*, so to speak. The question, how does the finite conscious existence called *jiva* come into existence at all will be answered in chapter five; that point is not raised in the present chapter.

It should be remarked here that the sum and substance of *sankhya-yoga* and not its dry nomenclature is given in the present chapter. Khrisna asks his disciple to follow the directions of his *intellect* and not of his *mind* in practical life. He calls "*Sankha-yoga*" "*Budhi-yoga*"; even if it be considered that death is the be-all and end-all of existence the *sankha-gyani* is still directed not to sorrow over the inevitable (Ch. II. sloka 26.)

"To live by rule,
Acting the rule we live by without fear,
And because right is right to follow right
Were wisdom in the scorn of consequence."

Such is the view which the *sankhya-yogi* is to take of the acts of his daily life. Before leaving this chapter it would be well to notice the various stages through which *sankha-philosophy* has passed since the days of *Kapila*. I have noticed before that originally *sankhya* was a nomenclature for the principles of the philosophy of the Vedanta. That the original Sankhya and Vedanta philosophies are one, Khrisna states clearly and distinctly in sloka 16 chapter II. This sloka occurs in the description of *Sankha* Philosophy, and it is distinctly stated there that *matter* has no *substance*. So we find that in Khrisna's time the universe of name and form was considered to be substantially non-existent by the Sankhya philosophers. What then was the mistake which the Sankha Philosophers of Khrisna's time committed? They thought that they could reach *Brahma* by shutting the *Logos* out of

consideration. This mistake Khrisna criticises in Chapter XII, Slokas 4 and 5. These two slokas must be considered as a criticism on the sankhya philosophy as explained in Chapter II. It would not be out of place to give here a short account of the original Sankhya Philosophy as described by Bada Vyasa in the Santi-Parva of Mahabharat, especially in Chapters 307 and 308.

Parabrahma (the 26th principle of the Sankhya) manifests itself into *Mulaprakriti* or *Abukta* on the one hand, (the 24th principle) and *Logos* or *jiva* on the other hand (the 25th principle). These two principles viz, the 24th and the 25th are described as co-eternal in Gita Chapter 13. Sloka. 19. *Mulaprakriti* and its manifestations are called *Abidya* and the manifestations of the *Logos* are called *Bidya* (Gita. Chapter VII. Sloka 4) ; the words used there are *Aparaprakriti* and *Paraprakriti*. Properly speaking neither *Purush* alone nor *Prakriti* alone can produce anything. A kind of phenomenal union of these two entities is the cause of the succession of fictitious manifestations known as the universe; just as the rays of the sun falling on the drops of water produce the many-colored rainbow so the union of *Prakriti* and *Purush* produces the universe. Apart from *Purush* *Prakriti* is inert, just as apart from loadstone the iron is inert ; but the contrary is not the case. *Purush* is never active even when mirrored on *Prakriti*. It never quits its own passive nature which is full of bliss. This fact is clearly stated in Gita Chapter IX. sloka 10. In the Vedanta philosophy *Purush* is described as *Satchidananda*. *Prakriti* is described as *Asatjagaddukha* ; the epithets are significant. *Prakriti* has no existence *per se* ; it is simply the phenomenal mode of *Brahma*. In our *shastras*, *Prakriti* is also described as the *Bigana Prava*, the spiritual reflection of the Infinite Consciousness. Properly speaking *Prakriti* is *Brahma* just as the ripples of water are nothing but water. The delusion (*i.e.* *maya*) is that we see it as something different from our consciousness. Not so. The universe is of *Brahma*, just as the false snake is of the rope. This doctrine is known as the *Vivartavada* of Sankaracharya. *Maya* is confined to name and form, but the substance underlying *Maya* is the infinite field of consciousness, which is neither great nor small, neither here nor there. Out of the twenty-six categories of Sankhya Philosophy three have been noticed before. *Prakriti* and its twenty-three manifestations are reduced to right categories in Bhagabat Gita Chapter VII. sloka. 4.

It will be seen from the above that the difference between the original Sankhya Philosophy and that propounded in Khrisna's time consists in the fact that the latter omitted to mention *Logos* as the

means of salvation. Hence, it is called the *Niriswara* Sankhy Philosophy. That the *Sankhya* and *Vedanta* philosophies are the same will also appear from the fact that *Kapila* is extolled in Chapter X. sloka. 26 of *Bhagabat Gita*, a purely Vedantic work.

The modern Sankhya Philosophy may be called the third stage of the Sankhya Philosophy. Various commentators have taken different views of the original philosophy. The *Sankhya Karika* by *Iswara Khrisna* has been annotated by *Gaurapadacharya*, *Vachaspatimisra*, and others. Among other works there are the *Sankhya Pravachana Sutra* and *Sankhya-Sara*.

Chapter II closes with the description of Sankhya *Gyani*. He is described as a being who has attained perfect equilibrium of mind, a calm which no storm can shake. (Vide slokas 54-72).

Analysis. The first ten slokas describe the melancholy and wavering attitude of Arjuna's mind in the field of battle. Slokas 2, 3 postulate the grand doctrine of rebirth. Sloka 16 postulates the existence of Absolute spirit only and the non-existence of matter which is the sum and substance of *Vedanta* and *Sankhya* philosophies. Slokas 17 to 30 contain a description (not a definition) of *Atma*. Slokas 31 to 39 are an appeal to Arjuna's sense of duty. Slokas 40 to 53 contain the germ of the doctrine of *Karma* which is developed in future chapters. We will take up these slokas in the next chapter.

Animal Magnetism.

(Reprint)

Most persons live and die in happy ignorance of the power of animal magnetism, just as most of us live and die practically ignorant of the anatomy and physiology of our own bodies ; practically ignorant of the laws of life and death ; practically ignorant of the fact that law, inexorable and inevitable, is as actively operative in the mental and moral as in the physical constitution of man. And they are, perhaps, wise who remain thus ignorant,—and are as willing to forego the secrets of animal magnetism as the secrets of the dissecting room, of the shambles of vivisection. Much better go back to our office or store or home, and attend to our ordinary business and enjoy our usual

pleasures, than wander unguardedly in the laboratory of the magnetizer, at risk of an explosion at the first step. I am no alarmist, and I detest sensationalism ; but I speak as a sober scientist of some experience in psychic research when I say animal magnetism is a force not to be touched unguardedly ; not to be investigated without every precaution against injury to the investigator ; it is more than playing with fire ; it is more like arousing the lightning's flash, which may strike one dead in unskilful hands, may cook a dinner or bear a message to a friend in the hand of one who knows how to use this subtle, mysterious force. I repeat, very soberly, the most delicate or the most formidable experiments in electric science, with powerful batteries and magnets, or the most ticklish chemical compounds whereby the explosives of commerce are manufactured—these are not to be attempted without full knowledge and every precaution on the part of one who has made them a study against explosion or other danger. Yet we understand these things much better than we do animal magnetism, and by so much the more should we approach the latter warily and with circumspection, if possible, under the guidance of one who has made the subject a study.

But I hear you asking yourselves, if this universal potency is all about us, and so dangerous, why do we not all run greater risk in ignorance of it than by making its acquaintance ? That is a fair question, and one not easy to answer ; but strangely enough, though we are all in a sense and to a degree at the mercy of currents of animal magnetism, yet ignorance of them does seem to confer some immunity or to act as a barrier of some sort. Is not a child exempt from dangers to which an adult may be exposed ? Is not a prisoner's cell a safe retreat from some dangers ? Is not what is called a good tough hide a shield against some of the stings to which a more sensitive person is exposed ? And in the case of your hypothetical circle, sitting to develop mediumship, may not there develop certain powers, with certain consequence, which were latent before ? Every activity, whether of soul, mind or body, entails certain consequences which would not have ensued but for that activity. And so with the formidable matter of animal magnetism which faces the psychic researcher in the second stage of his investigations. For, observe, he will never know anything about it by reading about it, nor even by witnessing it ! He must study it experimentally. He must magnetize or be magnetized ; he must practise the art of magnetising or suffer it to be practised upon himself. He must demonstrate it in and by his own person. He must be the magnet himself. All cannot do this, for various reasons—some

for one reason, some for another—any more than all men can become doctors or lawyers or merchants or poets or thieves or murderers or what not. There is no royal road here; no study or reflection or theorizing or speculating will avail much. That is the reason why so much so-called psychic research is futile—utterly barren of results and unworthy the name of science, unworthy the name of some of the scientists who fancy they can of necessity investigate it perfectly well. They will fail, and spin theories and beat the air, and fight a windmill in attacking Spiritualism and Theosophy and religion, because they themselves are not instruments whereby psychic research can be conducted. They will fail where a sick sensitive of Reichenbach or a hypnotic subject of Charcot will demonstrate a great fact in psychic science. Remember, then, the instrument of research along this line is always and necessarily a human being; either the experimenter's own person, or the person of some subject over which he has absolute control. All experiment is made on and by and with the bodies of men and women—nay, upon and by and with their very souls. That is psychic research. Psyche means soul, and think you it is to be lightly or ignorantly or blunderingly prosecuted? A thousand times no! For here, blunder and crime are one and the same thing.

Recollect, then that psychic research, if it mean anything, is an investigation of the human soul,—not of the body alone, that is physiology or anatomy; not of the mind alone, that is psychology of which you may learn from any text-book, and only a step ahead of ordinary physiology such as every medical man studies. And animal magnetism is the key to the discovery, the very uncovering of the soul that inhabits the body; it is the pass-key to every mystery and secret of life and death of the body; and to every knowledge we may hope to acquire of the conditions of the soul's existence after the death of the body. In using that key we open the way to all that was barred before and unlock every secret recess, expose every hidden thing, unveil every mystery of the human being that it seems possible to scrutinize in our present state of existence. He, then, must needs be a pretty brave man, and I think he should be a very good, honest, pure-hearted, truth loving, kind and gentle who undertakes psychic research beyond its initial stage.

Perhaps I can make clearer now what I tried to explain a while ago, about the pursuit of this thing exposing one to dangers that other-wise might have slept. A person who has ever magnetized or ever been magnetized, is never afterwards the same person exactly that he was before. The difference is not only mental, for of

course he has got some new experiences and new ideas ; but it is to some extent physical. It is like the difference between iron that has become magnetized, and this same metal that has never touched the loadstone. The currents of animal magnetism passing through the particles of the body seem to make some change. I would almost say some new or different molecular motion is set up ; just as a current of ordinary magnetism passing through iron affects the particles of the metal in such a way that they exhibit activities and produce visible effects that were absent before. How profoundly the whole being, physical, mental, psychic, moral, spiritual even, can be affected by this exquisitely subtle, unspeakably powerful form of force, few are fully aware. The induction of complete trance by a magnetizer in his subject is the most astounding instance of the supreme control of one human being over another that the nature of man admits. One may kill another's body by many a kind of mechanical violence, as a blow, or destroy life by poison, which disarranges the vital machinery fatally ; but in neither case is the mind, still less the soul, at the mercy of the murderer. But the magnetizer can utterly deprive a victim of mind without leaving a trace upon the body ; he may make a lunatic of a philosopher ; he may make a criminal of a saint. He can call up at will the most fervent religious ecstasy ; he can excite with equal ease the most malignant and devilish passions and roaring blasphemies. He can blot out the mind for the time, making a drivelling idiot ; he can induce artificial lockjaw or complete catalepsy ; he can suggest crimes which his victim, forgetting the source of the suggestion, shall afterwards commit at a given moment. He can cause various bodily sicknesses at will ; he can excite vomiting by a suggestion ; he can make and unmake the most excruciating pains ; he can make the patient insensible to pain and amputate a limb without the patient's knowledge. As to the hallucinations of the mind he can produce, they are simply endless, at his will and pleasure. His patient shall see, hear, smell taste, touch, what the magician pleases. He can induce somnambulism, clairvoyance, clairaudience, in some cases even to the extent of informing himself of what is occurring at a distance. I need not prolong this catalogue of his powers, to which it is not using figurative or extravagant language to apply the terms superhuman or magical ; so far above ordinary powers and everyday experiences are these actualities of animal magnetism.

The moral aspect of this case is a very grave one indeed, and it is obvious, and I need not dwell upon that. Let me only say it has come so far to the front, in France at least, as to require legislative

action, and upon it hinge some of the gravest medico-legal questions, to say nothing of the range of professional study of alienism or insanity. Let me only ask, also, if the Theosophists are so far wrong, after all, when they say they possess some kinds of knowledge and some kinds of power which it is not expedient that everybody should share? And let me ask the Spiritualists if, to this tremendous range of the possibilities of the spirit while still in the body, with that wonderfully organised apparatus at the command of his trained intelligence and concentrated will-power, a good many of the phenomena commonly ascribed to disembodied spirits, and supposed to be feasible to them alone, may not be fairly and safely referred? This brings me back to the position I am trying to hold that of the scientist pure and simple looking at these things with an eye only to psychic research. This is the field that opens before you offering an abundant harvest. It is here that you can safely proceed from the well-known to the less known and the now unknown. Your feet are on solid ground. Your instruments are at command, in the persons of those whom you can use in your investigations. Have a care, only that the instruments be neither injured in themselves, nor turned against others. Whether you will fully believe me or not I know that in giving you animal magnetism I give you the pass-key to psychic science; I invest you with the Master's word of the greater mysteries in the construction of the temple, for refusing to surrender which to those unworthy to receive it, was Hiram Abiff slain. The word was lost in his grave; the substitute is what we use so guardedly; then let us be doubly on guard, lest we misuse the sacred syllables.

But of what use, after all, is this key, if we know not how to use it? But for its use, it were merely a bauble to hang on the breast as a visible sign of authority. What is the use of the master's word unless it be spoken to some purpose? Let us see about that.

What, then, is animal magnetism? Is it a myth, a figment of the imagination, an idea only and thus purely immaterial, or is it a thing, a concrete reality? To define its substance or essence were impossible. Even the most learned electrician, who uses electricity most skilfully and successfully, is silent when asked, "Well, but what is electricity?" To define this much more subtle form of force or mode of motion called animal magnetism were still more difficult. But it is a great point gained and a great advance made when we clearly recognize and define its operation and effect. That it is a mode of motion, there is no question; for it is a force, and every force is a mode of motion of something. Heat is a mode of molecular motion of ordinary

matter. Light is a mode of motion of a very delicate, tenuous, ethereal substance known to science as luminiferous ether. Electricity is another mode of motion ; so is ordinary magnetism as of the loadstone, and so is galvanism, a force resulting from the chemical decomposition of various substances. But animal magnetism differs from all these in at least one respect, and in one of supreme consequence ; for it is partly mental, not entirely physical, and it is capable of acting without any known medium of communicating, and it is capable of communicating what ? Thought ? Yes, whatever be the substance that is stirred when this kind of magnetism acts and sets it in motion, it is the substance of mind that is moved ; it is something in which thought, will, or volition, memory take form. It is a conveyer of consciousness ; it is the medium of changes of consciousness by means of which one man's state of mind may affect another's state of mind, without any known means of transferring the affection or making the cause take effect. No one now has the hardihood to deny the obvious and incessantly repeated manifest action and result of magnetism, for it goes on constantly under our eyes, and comes into play in the simplest acts of mesmerizing.

Now since there is no known medium of transfer of the effective force of animal magnetism, and since there can be no transfer of any force without some medium of transference, and since there is probably no absolute void or vacuum in any space in nature, it is necessary to infer that there must be some kind of substance, of what kind I do not permit myself to say—no ordinary matter as known to the chemist or physicist, yet material in one sense—in the motions of which magnetism is manifested, and whose motions constitute, in fact, magnetic currents whose visible effect we can study. In point of fact there is such a substance, some of whose properties I could describe if I would ; and when I said “unknown,” I only meant unknown to the materialistic science of our day, since it is not a kind of matter which, can be investigated by the ordinary methods of the chemist, or physicist like any ordinary solid or fluid or gas ; yet it has been known to some scientists for ages ; it has been known longer than most of the sixty elements which the chemists knows ; and it has received more names than any one of the chemical element of the text books. The oldest name of it that I know is *akasa*, the Hindu name given many centuries ago, perhaps by Kapila, the founder of one of the four great schools of Hindu philosophy. Theosophists and other occultists commonly called it the “astral fluid.” I have often heard Spiritualists speak of it without knowing it, by the name of “spirit

light." It has many remarkable properties, different from those of ordinary matter, and for the most part quite the reverse. But the property which chiefly concerns us now is that property which it has of sustaining consciousness and conveying thought. It carries mental images; and it is capable of reproducing in the mind of one person the thoughts of another. It is the medium of all actual exchange of thought; for the words we use are merely conventional noises which we understand as a set of symbols of thought agreed upon. It is the means of all genuine mind-reading. It is the substantial basis of all clairvoyant visions and all clairaudient sounds.

The real existence of this akasic or astral fluid is the secret of all telepathy, or the effecting of one mind by another at any distance without physical means of communication; and no fact in nature is better attested than the fact of telepathy, which the London Society for Psychical Research has rediscovered and carefully demonstrated by thousands of cases, though that society has as yet given no hint that they have any knowledge of the rationale of telepathy. Nay, more; in this same astral fluid in whose properties telepathy has its possibility and its realization, is found the material or substance which composes the bodies of those strange apparitions or phantoms with which the public has become familiar, known in spiritualistic circles as materializations. These alleged spirits of the dead are in most cases, I will not say exactly the percentage of cases, but in most cases, deliberate frauds—the varietal humbugs in the world, got up for money to deceive the unwary, just as coolly and carefully as an actor gets himself up for his part on the stage! But in cases of the genuine thing, a materialization is for the time being a substantial reality, whose substance consists of this astral fluid in a temporary state of condensation, which renders it palpable and visible to our ordinary senses.

Let us draw a long breath here, and see the length we have gone in the last few moments. I have been speaking of the properties of the astral fluid; from mesmerism through telepathy to materialization, almost in a breath. It is a mighty power we have invoked, and almost like magic rises the ghost we have conjured up to confront us. For the linking of this phenomena is so close and unbroken, the chain of reasoning is so inevitable, that once the first least phenomenon called theosophic or spiritualistic be proven, the rest follows as a matter of course, and the whole body of psychic science is before you, needing only patience and care in psychic research to be clothed in proper vestments to stand before the world by the side of the orthodox physical science of our day.

But lest I may have overhauled the links of this chain too rapidly, let us retrace our steps for a moment. We have assumed or inferred the existence of this astral substance to account for the facts of animal magnetism which have been established, and we find that it has every proper character of a legitimate scientific theory, in that it is *a priori* probable; that if true it accounts for the facts; and that the facts have never been accounted for on any other theory in a way that will bear investigation. But this magnetic substance is everywhere; it penetrates all space, probably, and certainly it interpenetrates all matter, residing in matter side by side with the gross molecules which the chemist knows. It is in our bodies as well as in all other bodies, animate or inanimate. Animal magnetism is in all living animals, not excepting that one which crowns creation. It is in short, a part of the composition of man, an element of the human constitution. If special proof of this were requisite, I should only have to point to the unquestionable fact that this magnetic force proceeds from the magnetizer at his will, and certainly nothing can be got out of a man that is not in him. So obvious is this that some scientists have used the expression "brain waves" in connection with some of these phenomena. In mesmerising also, the operator is often aware that *something has gone out of him*; some influence has proceeded from him, which it is no irreverence to liken to the virtue that departed when the woman had touched the hem of the garment. Certainly I have been conscious in my own person of varying tension and relaxation of the magnetic currents, and I have no doubt that in time we shall have instruments to record these ebbings, and flowings with the same accuracy that the sphygmograph now records by the pulse the varying tension of the arteries.

A Glossary of Technical Terms.

(1)

Atma. The highest spiritual principle common to every being in the universe. Matter has apparent parts and magnitude, while spirit, being equivalent to absolute Space, has neither length, breadth, nor thickness. It is that unchangeable element in man which takes notice of our successive thoughts. In the state of deep sleep it takes notice of the blankness of sleep as well as of dreams when they occur.

(2)

Akas. It is material and is equivalent to the English word, Ether. It is a mistake to suppose that Akas means vacant space.

(3)

Abidya. A term equivalent to *Maya*, which again is equivalent to name and form. *Maya*, mind, *Sukti*, *Abidya*, form, name, *Prakriti*, are synonymous terms in Hindu Philosophy.

(4)

Annamaya Kosa. The term is equivalent to the physical body as distinguished from mind and intellect, *e, i, Suksma* and *Karana Shariras* respectively. Mind and intellect are regarded as composed of the finer states of matter according to our philosophy. But they are not the product of the physical brain ; on the contrary our brain is the product of the mind in the same way as the brain of our dream-body is the product of our mind.

(5)

Bideha. Technically one who has become independent of the *Sthula* and *Suksma Shariras*. The highest state in which the sense of "I" can remain. The *Jivanmukta* is independent of his physical body ; the *Bidehamukta* it also independent of the *suksma sharira* which is an exact counterpart of the physical body, and is made up of finer materials. The *Karana Sharira* takes the place of his physical and astral bodies.

(6)

Bibhuti. The occult powers of a *yogi*. These powers are latent in every being and are destined to be developed in the course of natural evolution. This premature development is due to *yoga* training.

(7)

Bhuta. This word does not mean "element" in the modern sense of the term. According to occult chemistry there are as many attributes of matter as there are senses. There are five senses, viz, sight,

touch, taste, smell and hearing, so the external world also has five properties and no more. If we had one sense the less matter would have been deprived of one attribute. If we had a sixth sense matter would have got one more attribute. The five attributes which make up matter are called *Bhutas*. *Suksma Bhutas* are equivalent to the English word "elements," *Sthula* or gross *Bhutas* which we feel are compounds of these *Suksma Bhutas*. According to science oxygen is an element ; according to occult chemistry sound, touch, sight, taste and smell are elements. Oxygen, if analysed by *nicer* instruments may turn out a compound in future ; but sound, if analysed *ad infinitum* can give us nothing but sound. And what is matter but the combination of sight, sound, touch, taste and smell ? Are these not elements in the true sense of the word ? Is sound capable of analysis into something else which is not sound ? But the so-called elements of science become compounds one by one with the progress of science.

(8)

Bhavam. That which is in perpetual change. Mode. It is equivalent to form or "rupa".

(9)

Basana. Will-power ; more properly the attraction of mind for earthly objects which is the cause of rebirth. It is called *Tanha* by the Buddhists.

(10)

Dhyan. Concentration on a single object. Just as the rays of the sun being concentrated on a glass enable them to burn any object, so the powers of the mind can penetrate into the very essence of things by means of concentration.

(11)

Jiva. It indicates the sense of "I" which every one feels.

(12)

Karma. Is equivalent to *Basana* or the exercise of will. Thoughts whether good or bad are included in the term *Karma*.

(13)

Karana Sharira. It is equivalent to *Buddhi* or intellect. It is the *Karana* or cause of individual existence, the sense of "I."

(14)

Kaibalya. That supreme spiritual existence in which there is neither *Knower* nor *Known*. Absolute consciousness. No idea can be formed of it except in the highest state of *samadhi*.

(15)

Nirvana. A synonym of *Mukti*. Some orientalists have thought it equivalent to "annihilation." This is wrong as Buddha is said to have entered *Nirvana* twenty years before his physical death and *Paranirvana* after his death.

(16)

Pragna. Equivalent to "consciousness." Technically the highest state of individual consciousness in the shape of the *Karana Sharira* (pure intellect).

(17)

Pran. Breath. It is also a name for the sun which is regarded as the regulator of breath. There is the *Chandranadi* as well as the *Surjanadi* in human body. Every lunation has its characteristic influence on the human breath.

(18)

Raja. Finite consciousness has three phenomenal divisions : (1) Ego or "I," (2) Intellect and mind, (3) Physical body. *Satwa*, *Raja*, and *Tamá Gunums* are equivalent to the above three. These three *Gunums* are the three states of finite consciousness.

(19)

Swapna. Dream. In the state of deep sleep the activity of the mind remains latent. This latent activity bursts forth into two states of consciousness, viz. the dream-state and the waking state. The dream-body as well as the dream-world are the products of the mind so is the waking-body and the waking-world. The matter of dream has the same value according to the Vedanta philosophy as the matter of the waking state. But these two states are governed by different natural laws. In the Hindu *Shastras* the universe has often been compared to the dream of Brahma (the totality of created minds). Whenever the waking state is compared with the dream-state it should be clearly borne in mind that the comparison is limited to the matter of the two states but not to their laws.

(20)

Turiya. The state of consciousness of a *Jivan mukta* ; this state of consciousness is quite different from the waking, the sleeping, and the dreaming consciousness known to us. *Jivanmukta* is a being whose *Karma* is at an end. Like the seed of a plant every desire of a conscious being remains latent in his mind till fruition. Man is perpetually sowing the seed of desire and is consequently undergoing endless rebirths ; he who cuts off the chain of desire by *yoga*, whose *Karma* is at an end, is called *Jivanmukta*.

(21)

Turiaditta. The state of *Bideha-mukta*, the highest stage of finite consciousness conceivable.

The Yoga Philosophy.

The Indo-Aryans or Hindus have always been fond of the study of Philosophy which much influenced the national mind during the Brahmanic Period. There were six schools of Philosophy among the Hindus in days long gone by. These six schools of Philosophy or *Darsanas* were (1) the Sankhya system founded by Kapila, (2) the yoga system of Patanjoli (3), the Naya system of Gautama, (4) Vaiseshika system of Kanada, (5) the Purva mimansa of Jaimini and (6) the Utara mimansa or Vedanta of Vyasa. Of these six *Darsanas*, the most useful to man, morally, religiously and spiritually, are the yoga system of Patanjoli and the Vedanta of Vyasa. In this article we shall sketch the former and try our best to give a full theoretical view of the subject. Of all occult sciences that treat of things mysterious and hidden to our external senses and difficult to be explained and understood, the yoga Philosophy forms the most important. It deals with the contemplation of the inner man and the practice of self-abnegation. It is occult transcendentalism. Yoga is mental abstraction, silent prayer or *Japa*. It is the union of the inspired and the expired air. It is the union of the mind and the soul. It is Spiritual Philosophy or *Untera Yoga*. It is that by which a Yogi analyses the various corporeal, intellectual, moral, sensual and religious principles of which man is composed, and by which he segregates or awakens the soul to the contemplation of, and absorption into, the supreme soul.

The Yoga Philosophy treats of various processes by which the Hindu ascetics acquire the power of abstaining from eating and breathing for a long time; of becoming insensible to all external impressions; and of purifying the soul, awakening it and enjoying heavenly felicity. The Hindu mystics, who practise Yoga, retire into *guphas* or subterranean retreats, abstain from common salt, and are extremely fond of milk on which they chiefly subsist.

They eat and walk during the night, remaining retired in the day. They are slow in their motion and torpid in their manners. They generally practise two postures of sitting, termed *Padmasana* and *Sidhasana* with a view to respire with the least possible frequency. When the Yogis are able to practise the above quiescent postures two hours, they begin to practise *Pranayama*, a stage of self-trance, which is characterised by profuse perspiration, tremblings of the system, and sense of lightness of the animal economy. They next practise *Pratyahara*, a stage of self-trance, in which they have the functions of the senses suspended. They then practise *Dharana*, in which sensibility and voluntary motion are suspended, and the body is capable of any given posture, the mind being quiescent in this stage of self-trance. The Yogis, after attaining the stage of *Dharana* aspire to what is termed *Dhyana* a stage of self-trance in which they become surrounded by flashes of eternal light, termed *Ananta Jyoti* or universal Soul. The Yogis in the state of *Dhyana* are said to be clairvoyant. *Somadhi* is the last stage of self-trance.

In this stage the Yogis acquire the power of supporting the abstraction of atmospheric air and the privation of food and drink.

Yoga Philosophy is chiefly divided into *Raja Yoga* and *Hatha Yoga*. The *Raja Yoga* is a system of mental training by which the mind is made the servant of the will.

The *Hatha Yoga* is a system under which the student (*chela*) undergoes physical trials and hardships for the purpose of subjecting the body to the will. The *Raja Yoga* give spiritual powers. The *Hatha Yoga* produces physical results. By *Raja Yoga*, a Yogi becomes a *Siddha*. He can know whatever he desires to know, even languages which he has never studied. By *Hatha Yoga* one can accomplish certain physical phenomena, as for instance he can draw all his vitality into a single finger, or when in *dhyana* he can know the thoughts of others. The *Raja Yoga* has nothing to do with the physical training of the *Hatha*. It is exclusively confined to the training of the spirit. The *Hatha Yogi* may reach through a physical and well-organised system of training the highest powers as wonder-workers; but there has never been a man worthy of being considered a true Yogi without the aid of *Raja Yoga*. The *Raja Yoga* is the true Indian transcendentalism. The *Raja Yogi* trains his mental, moral and spiritual powers, leaving the physical alone and makes but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one or willing to exhibit

such powers, though he does acquire them as does the *Yogi* practising *Hatha Yoga*, but through another and more intellectual system. Generally the *Raja* or real *Yogis* deny these powers point-blank. They need not even belong to any apparent order of ascetics and are often known as private individuals than members of a religious fraternity. Kabir, who was one of them fulminates against most of the *Hatha* mendicants and sketches them with a masterly hand.

At present, yoga especially *Raja yoga*, is known by name only, except in the presence of a few *yogis*, who inherit the warmth, the depth, the grasp and aspiration of the *Upanishads*.

We shall treat separately the *Raja* and the *Hatha yoga*. First, we shall deal with the *Hatha yoga*. The ascetics, who practise *Hatha Yoga*, fast during the day and take one moderate meal during the night. They move slowly to render respiration less frequent. They live in *Guphas* possessing an uniform temperature. They practise taciturnity or the vow of silence. They are recommended to avoid physical labor and to engage in meditation. They are recommended also to fix their sight on the tip of the nose or upon the space between the eye brows, these peculiar turns of the axis of vision suspending the respiratory movements and generally producing hypnotism, and to sit in the two tranquil postures of *Siddhasana* and *Kamalasana*. A true *Yogi* is directed not to touch metals of any description. True *Yogis* extenuate their system, restrain their passion, subdue their vicious natures by a parsimonious use of food and water. Abstinence favours longevity by diminishing the waste of matter.

The following are the chief circumstances which favor hybernation or *Hatha Yoga*, (1) abstinence (2) sheltered situations, as caves and *Guphas* (3) a state of rest or repose (4) confined atmosphere, (5) non-conductors of heat and (6) proper aliments, as, rice, wheat, barley, *mung*, milk, sugar, honey, ghee, butter and vegetables; but not flesh, fish, wine, oil, mustard, onions, garlic and carrots. The use of liquors, of beef and certain other meats and certain vegetables and the relations of marriage, prevent spiritual development. The pre-requisites for one who wishes to be a real *Yogi* are;—(1) a desire to learn (2) perfect control over desires and passions and (3) chastity, pure companionship and pure food. Five things he must relinquish—ignorance, egoism, passion, selfishness and fear of death.

Hatha Yoga consists of eight stages, viz, (1) *Yama* (2) *Niyama*, (3) *Asana*, (4) *Pranayama* (5) *Pratyahara*, (6) *Dharana* (7) *Dhyana* and (8) *Samadhi*. (1) *Yama*. By this term, the practice of the five acts of restraint is included, viz, (*Ahimsa*) absence of violence or

cruelty to living creatures, *Asteya* (avoidance of theft), *Satya* (truth), *Brahmacharya* (chastity) and *Aparigraha* (non-acceptance of gifts) (2) *Niyama*, under it are comprehended *Soucha* (purity), *Santosha* (contentment), *Tapasya* (devotion, self-mortification), *Swadhyaya* (Knowledge of nature and soul) and *Iswara—Pranidhana* (adoration of God.) (3) *Asana*. This is a fixed attitude of intense meditation. There are two most important *Asanas*, *Siddhasana* and *Padmasana*. By practising successfully these *Asanas*, one can easily attain the seventh and eighth stages of *Yoga*, *Dhyan* and *Samadhi*. In these postures the *Yogis* sit and pronounce inaudibly the hypnotic mystic syllable or the *muntra* given by one's own *Guru* (Spiritual teacher), and meditate upon it, in order to tranquilize circulation and retard the respiratory movements. (4) *Pranayama*. When a *Yogi*, by practice, is able to maintain himself in one of these postures for three hours and to live upon a proportionately reduced food, he proceeds to the practice of this 4th stage of *Yoga*. It is the suspension of the respiratory movements which the *Yogis* daily practise with a view to purging themselves from minor sins. A person who is moderate in eating, sleeping, recreation and exercise, is qualified for *Pranayama*. He aims at a pure, sublime, and perfect devotion. He aspires to an entire and dis-interested love of God, with a view to obtaining beatitude or emancipation from terrestrial bonds, technically termed, *Moksha*.

According to some *Yogis*, *Pranayama* is of three kinds, *Adhama*, *Madhyama* and *Uttama*. The *Adhama Pranayama* excites the secretion of sweat. The *Madhyama* is attended by convulsive movements of the features. The *Uttama* raises the *Padmasana* above the surface of the earth. The proper divisions of *Pranayama* are (1) *Puraka*, by which is meant the closing of the right nostril and drawing up of air through the left and *Kumbhaka* or study of the nature of the soul which is performed by stopping the breath by shutting the mouth and closing both nostrils with the fingers of the right hand; and (3) *Rechaka*, which operation assists in slowly giving off the air drawn up through the right nostril. Of these three sorts of *Pranayama*, *Kumbhaka* forms the most important. There are eight varieties of *Kumbhaka*, of which *Kevala Kumbhaka*, the eighth-one, is the most useful; two processes are essentially necessary for the practice of these kinds of *Kumbhaka*. These processes are the *Khechari Mudra* and the *Mulabandha*. By the practice of *Khechari Mudra* a *Yogi* becomes able to overcome death. He becomes a poet or prophet at will. He becomes a pure soul and can penetrate into the secrets of the past, the present and the future. By the practice of this *Mudra* a *Yogi* holds communication

with the Supreme Spirit. The Spiritual ambrosia that is sucked during the continuance of this *Mudra* is termed *Amrita*. The *Mulabandha* is a process by the practice of which man becomes very strong. The *Kevala Kumbhaka* cures all diseases, purges from all sins, promotes longevity, removes darkness of the mind, enlightens the moral nature, and awakens the soul. It induces what is called *Samadhi*.

(5) *Pratyahara*. It is the suspension of the senses. A *Yogi* who acquires the properties of gentleness, knowledge, and resignation, practises the suspension of the respiratory movements; and when he suspends the breath for ten minutes his senses become suspended. After the restraint of the senses, the *Yogi* renders his mind tranquil with a view to adapt it to acquire wisdom. He brings back the wandering thoughts and dissolves them in the coteploration of the soul. *Pratyahara* is the preparatory process to *Dharana*, which is steady immovable abstraction, with breath stopped, the mind collected, and all natural wants suspended.

The symptoms of *Dharana* closely resemble those of the cataleptic condition of the body.

(6) *Dharana*. This is the sixth stage of *Yoga*. It is the suspension of the operations of the mind. When a *Yogi* suspends the respiratory movements for two hours, he is said to accomplish *Dharana*, which has for its object a tranquility of the mind free from every degree of sensual disturbance. According to *Sukadeva* a *Yogi* is blessed with a tranquil mind when respiratory movements are suspended for a period of 12 minutes and 36 seconds.

(7) *Dhyana*. This is the 7th stage of *Yoga*. It is the intense and abstract contemplation of the soul after the suspension of the operations or functions of the senses and of the mind. It is the suspension of the respiration and circulation for 24 hours. It has for its object the awakening of the soul. During the state of *Dhyana* the *Yogi* acquires the power of clairvoyance, and is said to hold communication with the Supreme Being. According to *Suka Deva*, a man is said to hold communion with the Supreme Being by suspending his respiratory movements for 43 minutes and 12 seconds.

(8) *Samadhi*. This is the eighth and last stage of *Yoga*. It is a state of perfect human hybernation, in which a *Yogi* is insensible to heat and cold, to pleasure and to pain. He is the same in prosperity and adversity. He enjoys an ecstatic condition. He is free from lust, fear and anger. He is not affected by honor and dishonor. He

looks upon gold, iron and stones with the same unconcerned eye. He is the same in love and hatred. As the water of a river beats against the shore when there is wind, so the unsteady mind roams with the continuance of respiration. But just as the waves diminish when the wind becomes still, so the mind moves not when the respiration ceases. Whatever diminishes the respiration renders the mind calm. According to *Suka Deva* one acquires the perfect condition of Yoga when one's respiratory movements are suspended for one hour, 26 minutes and 24 seconds. While in the condition of *Samadhi* a Yogi dies not when drowned in water nor does he dry up when exposed to air. He lives without food, water and air. A Yogi whose functions of respiration and circulation are suspended, is deprived of the power of committing sin in act, thought or speech. *Samadhi* is the total suspension of the functions of respiration and circulation and the entire occupation of the thoughts by the idea of Brahma (supreme soul) without any effort of the mind. *

India was the principal seat of *Yoga* Philosophy in the days of antiquity; but the greatest philosophers of all countries, in days of yore, sought to acquire, the powers obtained by the practice of *Yoga*; and, certainly, behind the external ridiculous posture of the Yogis of today lies concealed the profound wisdom of the archaic ages, one that included among other things a perfect knowledge of, what are now termed Physiology and Psychology.

Ammonius, Saccas, Porphyry, Proclus and other practised *Yoga* in Egypt; and Pythagorans, Zeno, Socrates, and Plato in Greece. Pythagorans speak of the celestial music of the spheres that one hears in hours of ecstasy. Zeno finds a wise man in one who having conquered all passions feels happiness and emotion in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the Divinity. "The Yogi" says Patanjali "will hear celestial sounds, the songs and conversation of celestial choirs. He will have the perception of their touch in their passage through the air;" which in plain language means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the *unseen Universe*. The Yogi is able to enter a dead or a living body and in this body to act as though it were his own. The true Raja Yogi is a Stoic. Kapila describes his state in the following words:—

"To a Yogi in whose mind all things are identified as spirit, what is infatuation? What is grief? He sees all things as one; he is desti-

tute of affection, he neither rejoices in good, nor is offended in evil. He who in the body has obtained liberation from the tyranny of the senses, is of no caste, of no sect, of no order; he attends to no duties adheres to no *shasters*, to no works of merit. He remains at a distance from all secular concerns. He has renounced the love and the knowledge of sensible objects. He flatters none, he honors none; he is not worshipped, he worships none. The Yogi is liberated from the yoke of the body through certain powers called *Siddhis* or consummation. They are eight in number (1) *Anima*. The lean and lank appearance which a *Yogi* acquires by a single expiration is called *Anima*. (2) *Mohima*. The plump, round, and turgid appearance which he attains by filling his lungs and the whole of the intestinal canal with inspired air, is termed *Mohima*. (3) *Laghima*. When he can diminish his specific Gravity, he practises *Laghima*. (4) *Gorima*. When he can increase his specific gravity, he practises *Gorima*. (5) *Prapty*. When a *Yogi* can obtain his desired objects, he exercises the power termed *Prapty*. (6) *Prokamyā*. By *Prokamyā* is meant the power of casting off the old skin and maintaining youth-like appearance for an unusual period of time (7) *Visitwa* is the power of training living creatures or bringing them under control (8) *Iswattwa*. When the passions are retrained, and the desires are kept under control, the mind becomes tranquil and the soul is awakened and the *Yogi* becomes full of *Brahma*, the supreme soul, and he gets *Iswattwa* or Divine power. He sees all the secrets of nature. He knows the events of the past, present and future; and when he is not led astray by the temptations of the seven preceding *Siddhis*, his soul not only fully holds communication with the Supreme Soul, but becomes absorbed into the essence of the Almighty Being. He acquires also the powers of restoring the dead to life.

We shall now shortly treat of the *Raja Yoga* and bring this article to a conclusion. The *Hatha Yoga*, as we have stated before, is a process of physical training in order to strengthen the will. The *Raja Yoga* on the other hand is a process of pure mental training for the purpose of strengthening the will. The *Raja Yoga* system may be divided into two main branches, the first of which treats of the knowledge of the soul and *Brahma*, and the second deals with the method by which the soul is enabled to hold communication with, and thence become, the Infinite Spirit. In order to practise *Raj Yoga*, a man should select first a suitable place from all disturbances, and a suitable time when his mind is pure and elevated, and his body in its normal healthy state. He should practise (1) *Yama*, (2) *Niyama*, (3) *Asana*, (4) *Pranayama*, (5) *Pratyahara* and (6) *Sanyama*.

(1) *Yama* is the first step of *Yoga*. It involves the practise of *Ahimsa* or doing no injury to any animal and not eating animal food ; of *Satya* or speaking truth under every circumstance ; of *Asteya* or non-stealing ; of *Brahmacharya* or continence and charity of mind and body, and of *Aparigraha* non-covetousness.

(2) The *Niyama* consists of *Sauca* or purification of body and mind ; of *Santosha* or contentment with one state ; of *Tapas* or purification of the bodily senses, of *Swadhya* or uttering mentally any religious formula ; and of *Ishvara Pranidhana* or persevering devotion to God.

(3) *Asana* or the posture one must sit in to practise *Yoga*. Take that posture of the body which is steady and convenient and change it not at all.

(4) *Pranayama* is not absolutely necessary for *Raja Yoga*. The general method of *Pranayama* consists in the modification of breathing, which has been fully stated under *Hatha Yoga*.

(5) *Pratyahara* requires the man practising *Yoga* to imagine that he is not of the body and is moving in *akas*. He is to practise this for months till he attains the power of throwing his body into catalepsy whenever he likes. It will be easier if he begins step by step, *i.e.* wills strongly that he will not hear any sound, so much so that he should be able to make himself deaf whenever he likes. Having subdued the ear he should subdue in a similar way the senses of sight, taste, smell and touch. Having conquered the external senses he should subdue the internal senses, hunger, thirst, anger and other passions.

(6) *Sanjoma* or *Man-sonayama* and *Laya*. After having conquered his bodily senses, a *Yogi* is to subdue his mind. The first blow should be struck on memory and the reasoning faculties. Then he should stop the association of ideas and then bring under his control all his desires and emotions. Thus the human soul which is pure consciousness will be free from the trammels of the senses and mind and become *Mookta*. When it has reached the *Mukta* state, let it try to reach the *laya* state or the state of absorption and plunging into the divinity, and become one with it. This will come last of all and is known as *Kaivallyam*. But long before this state is attained, the *Yogi* will be amply rewarded for his toil by the attainment of psychic powers or *Siddhis*. Even in *Indra-Sanyama* he will begin to see things at a distance clairvoyantly, and will perceive and read the thoughts of others.

The whole secret of *Yoga* consists in making one's self a void or vacuum for the influx of divinity.

No one should practise *Yoga* without the help of *Sat Guru*, for life and death are involved in its practice. Search out therefore a *Sat Guru* and be a *Yogi*.

Oriental Tennyson.

The greatest singer of the latter half of the Nineteenth Century has passed away. Where is gone Alfred Tennyson, the poet, the philosopher, the scientist of the modern age? To the "unexplored country from whose bourn no traveller returns." The closing decade of the present century is poor in poetry compared with the glorious epochs which have preceded it. The gross materialism of the age has deprived the Muse of her melodious harp and Tennyson was the solitary light shining in the depth of darkness. Not only to the English nation but to the civilized world at large, the death of Tennyson is an irreparable loss. True it is that his mind was essentially English and to no one but to him can we give the title of an essentially English poet. Yet his great mind crossed the limitations of Christian orthodoxy and grasped the sublime idea of Hindu Pantheism. Every line of his poem—The Higher Pantheism—is an echo of the Vedanta philosophy :—

(1)

The sun the moon, the stars, the hills and the plain
Are not these O soul, the Vision of Him who reigns ?

(2)

Is not the Vision He ? tho' He be not that which he seems
Dreams are true while they last, and do we not live in dreams ?

(3)

Earth these solid stars this weight of body and limb
Are they not the sign and symbol of thy division from him.

(4)

Dark is the world to Thee thy self art the reason why
For is he not all but Thou, that hast power to feel "I am I."

(5)

Glory about Thee without Thee ; and thou fulfillest thy doom
Making him broken gleams, and a stifled splendour and gloom.

(6)

Speak to Him thou for he hears and spirit with spirit can meet
Closer is He than breathing, and nearer than hands and feet !

(7)

God is law say the wise, O soul and let us rejoice
For if He thunder by law, the thunder is yet his voice.

(8)

Law is God, say some ; no God at all, says the fool ;
For all we have power to see is a straight staff bent in a pool ;

(9)

And the ear of man cannot hear, and the eye of man cannot see,
But if we could see and hear this vision were it not He ?

In reading the above, one cannot help thinking that he is reading an oriental poet. There is no trace here of a Christian God sitting on a throne in heaven and thundering like Jove ; nor is there an extra-cosmic deity apart from Nature and Man. It is the scientific intuition of the Nineteenth Century that reigns supreme in Tennyson ; the idea of God is so predominant in his mind that he loses the idea of nature and of man. Addressing the soul the poet says, "Is He not all but Thou" ? The difference between God and the *Jivatma* of man is here abolished. Again, "the sun, the moon, the stars etc. are the Vision of Him who reigns." Here, the difference between nature and God is abolished ; man and nature are the phenomenal aspects of the one essence which underlies the universe of name and form. Nature and all sentient beings resemble the mirage which naturally appears in the formless Brahma. These lines remind us of another poet, Goethe, who is universally regarded as the embodiment of all that is great and noble in the Nineteenth Century. Like that of Tennyson, Goethe's life resembled the roseate hues of the morn. He lived and died an oriental thinker and his last words were, "Light, more light."

The poet whom Tennyson succeeded as Laureate was no mean student of nature. Though he saw with his eye the blushing dawn and the many-colored rainbow, his mind could not fail to enjoy,

"A presence that disturbs him with the joy

Of elevated thought ; a sense sublime

Of something far more deeply interfused,

Whose dwelling is the light of setting suns,

And the round ocean, and the living air,
 And the blue sky, and in the mind of man ;
 A motion and a spirit that impels
 All thinking things, all objects of thought,
 And rolls through all things."

The Vision of Shukra.

(Concluded from the last number.)

At that very moment Death with the all his fearful attendants appeared before Vrigu and addressed him thus : "I am the Eternal law of Nemesis. I strictly obey the law of Brahma. I have devoured myriads of universe from the very dawn of creation. Even now I am known as the destroyer of millions of *Vishnus* and *Shivas*. But I never act against the universal law.

"Why you, being such a great sage, have made up your mind to curse me? The physical body of your son has succumbed to the laws of Nature. Am I to blame for that? Where are the patience and wisdom which characterise you? Why do you weep over a dead son like an ordinary man? Oh great Rishi! every being has two bodies, of which one is called physical body and the other is called mind. As a potter destroys one pot of clay to make another so the mind destroys one body to build up a fresh one. Mind is the builder of numberless bodies during millions of rebirths. The mind only is the man and nothing else. That which is done is done by the mind alone; that which is undone is undone by the mind alone. When the mind perceives that the body is the result of its own will then only it can understand its own nature and enters Nirvana". Saying this Death looked around the lofty peak of Mandar where he stood before the Venerable Rishi Vrigu. As far as his angelic eyes could see, he beheld the calm grandeur of the hills which appeared like an earthly paradise. The splendour of the rising sun fell on the mighty shield which adorned his hand, and the wind filled as if with celestial fragrance was wandering listlessly amidst the giant peaks. Before him, like a majestic statue of marble stood the hoary sage,—his snowy locks trembling in the fragrant breeze. "Listen

Vrign," he continued, "the death of your son is caused by his own fault. While you were engaged in *Nirvikalpa Samadhi*, the mind of your son was attracted by the voluptuous form of a houri of heaven and as the attraction was very intense, his mind left the body in order to create a new one to enjoy her. With that damsel he passed thirty-two *yugas* in the kingdom of Indra ; when the strength of his desire came to an end, he fell from heaven and passed through a series of rebirths. After passing through various higher and lower embodiments, he is at present, living in, the bank of the river *samunga* as a hermit. Open your eye of wisdom and see".

Hearing this, Vrign became absorbed in *Samadhi*. Before his mental eye began to pass like a panoramic view the entire series of births through which Shukra had passed. Ashamed of his sudden fit of anger, Vrign thus addressed the ruler of universe, "Oh Death, forgive me. Like an ordinary mortal I lost the equilibrium of my mind and imagined the death of my immortal son. For death is simply a change from one state to another and nothing more. *Maya* had deceived me for a short time and so I expressed my ignorance by becoming angry. I now see my son before my eyes sitting on the bank of *samunga*. I now clearly perceive that the physical body is the creature of mind."

To him Death gave the following answer : "That which you have spoken is true. Mind exists in various shapes and one of these shapes is my physical body. When the mind leaves one form it takes another. The whole universe of name and form is worthless like a dream. The whole universe is the product of thought ; apart from mind it has no existence. The universal mind (*i.e.*, the aggregate mind of all beings in the universe) plays like a mirage in the shapeless Brahma. Here it bursts forth into a million universe, there into a thousand planetary chains. The mind of your son was the creator of the series of rebirths through which he has passed of late. Like ripples in the ocean the universal mind rises naturally in Brahma ; when it recognises its own fictitious nature it divests itself of name and form and becomes one with the fountal essence of Absolute Bliss. Let us now go to your son."

So saying they began to descend from the lofty peak of Mander. All the groves of that charming mountain were filled with beautiful nymphs ; heaps of fragrant flowers were lying beneath the trees ; charming rivulets were running fast singing joyous songs ; the air was filled with the melody of singing birds ; nature wore, in short, a sort of transcendent beauty. Passing amidst these scenes they

reached the bank of *samunga*, where *Shukra* was sitting absorbed in *Samadhi*. The heat and fever of a restless mind had passed away and he was enjoying a calm that knew no storm.

In form he was quite different from what he was as the son of *Vrighu*. Approaching *Shukra*, Death ordered him to wake from *Samadhi*. Instantly *Shukra* opened his eyes and beheld before him *Vrighu* and Death. Then he addressed as follows ; "Who are you who stand before me like sun and moon that illumine the infinite sky ? The stain on my soul, which was not destroyed by Penance or Yoga, has disappeared by your presence alone. Tell me what you are". "You are not ignorant" said Death "know by Yoga the answer of your own questions". As soon as *Shukra* closed his eyes, the history of his past lives rose in his memory. "Ah" he exclaimed, "I clearly remember who you are. My beloved father, let us go to the spot where my former body is situated". So saying the three retraced their steps to the peak of mount *Mander*. There *Shukra* beheld his shattered body almost eaten up by insects. "What a change ! Oh father", he exclaimed, "is this the body which you used to decorate with garlands and *sandal* ! Is this the face which was being kissed by beautiful ladies ! My beautiful body is replaced by a horrid skeleton. The bones have crumbled into dust, and it is very difficult to perceive whether this is the relic of a human body or that of a beast. The birds have sought their nest in my skull and insects have made their habitation in my skeleton". To this answered Death, "Oh *Shukra* the suffering for your transgression is over ; you are destined to rule over the *Danavās* for innumerable Yugas as their spiritual leader. Enter this shattered body ; it will be renewed by *Vrighu*". So saying Death disappeared. *Vrighu* revived the ruined body by *Yoga Bala* by sprinkling some water over it. *Shukra* rose and saluted his father, free from all the deceptions of *Maya*. He became wise and in course of time became the spiritual leader of the powerful *Danavas*.

The episode of *Shukra* is a nice illustration of the power of the mind. As the mind of a single man creates the dream-world, so the universal mind naturally creates the universe. Apart from mind, where is the universe ? The universe is a mirage which arises spontaneously in the universal mind, technically known as the *Logos*.

"That Art Thou."

Chhandogya-upanishad.

"This so solid seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream." – Carlyle.

THE LIGHT OF THE EAST.

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The Vedas.

TO appreciate and to understand the Vedas the modern man should place himself in a remote past when the spirit of the age was quite different from what it is at present. Since then what changes the earth has seen! How many empires have risen and fallen! How many revolutions have convulsed the social and political institutions of various nations! What geological changes have swept off for ever from the face of the earth mighty empires and flourishing civilizations! Let the modern man traverse cycle after cycle through the hoary past and then only he will confront the majestic spiritual figure of the Rishi. His eye is always turned towards the Infinite and he looks upon the short span of earthly life with a smile of contempt. At dawn he salutes with grand hymns the glorious orb, – the most august symbol of Nature visible to man. He passes the awful silence of midnight in silent communion with the Supreme Being. Such was the ancient authors of the Vedas, and in order to understand them let us shake off for a moment the mean worldliness, the ludicrous pride, and the foolish self-importance which characterise us. Turning from the finite let us stand for a moment face to face before the Infinite. Let us recollect for a moment that not only we but even the solar system of which our little planet is an insignificant member is not even a mote in the absolute space. Let us consider that our little brain is not adequate to the task of grasping the Infinite without a complete spiritual training with all its physical weakness and with its meagre content of some forty-five ounces!

The Vedas are the work of mystics ; and should be judged from the mystical standpoint. The mysticism of the Vedas is not that vulgar mysticism which is so abhorrent to a rational mind ; it was no mysticism to the Rishi but to men of a lower plane. From true mysticism has proceeded all that is great and noble in the human mind ; true mystics have in all ages been revered by the millions which inhabit the earth ; and while their critics and unbelievers have been forgotten in a day, Jesus and Sankaracharya, Mahomet and Budha, still continue to exact the homage of the whole world.

The clue to the whole secret of the Vedas is given in one word in Sanscrit viz., *Subda Brahma*. The metre and the sound are the essence and the meaning is simply the external garb. This brings us to the consideration of *Swara Shastra*, the science which treats of the relation between soul and mind. Sanscrit is the language of the *Sanscrit* mind, which etymologically means spiritually *pure* mind. That peculiar sounds do excite various emotions of the mind no one can deny ; it is well-known that a champion singer can excite at will the various emotions of one's mind by the magic stroke of sound. Even the meaningless songs of birds and the unintelligible sounds of Nature touch the chords of our heart in various ways. But apart from its effects upon the hearer, sound has a peculiar effect upon the breath of the man who utters it. The breathing becomes slow or quick, or is altogether suspended by the effect of sound ; it leaves its ordinary route and passes into the *Susumna nadi* by the proper enunciation of Sanscrit words. The metrical arrangement of the Vedas is so artfully contrived as to bring the mind to its *laya* state (vanishing point) as soon as possible. The Vedic hymns were always chanted aloud, they were never silently perused. This shows that the essence of the Vedas is its metre and *swara*. There is another point which should be noticed here ; the proper enunciation of the mystic syllables of the Vedas generates a sort of *akasic* or ethereal vibration which rebounds with a spiritual force against the minds which give them birth. It causes a sort of spiritual rapture which helps to bring the mind into the state of *Samadhi*. The breath becomes altogether suspended and the enraptured mind touches the silence of the Infinite.

In this connection the mysterious relation between sound and light may be noticed. In most natural phenomena as thunder &c. we find that light invariably accompanies sound, though in many cases the ethereal vibration can not affect our optic nerves. According to the *Swara Shastra* every sound in nature is accompanied by a particular

color though in all cases it may not affect the optic nerves. Even clairvoyants are able to see streams of colored light passing in swift vibration through space whenever a sound is generated. The mystic sounds of Vedic hymns generate a kind of ethereal light by which the *purified* mind of the Rishi becomes entranced ; nothing short of a mind purified by the fire of *Karma-Kanda* is able to see this *Parama Jyoti*, this Light of Lights. Hence it is strictly ordained that none but a Brahman is fit to read the Vedas. Not the Brahman of today—an abominable relic of a long-buried past,—but the ancient Brahman whose whole life from the cradle to the grave was a sacrifice to the altar of Truth. Even a *Sudra* was considered fit to occupy the position of a Brahman provided he passed his life in purity. The *purity* mentioned above must be purity of a practical nature, quite different from that which is wrongly regarded as such by a section of our countrymen who have received the light (?) of English education. And these Brahmins are much abused by our enlightened countrymen because they thought themselves superior to the other sections of the community. Were they not justified in thinking so? Who in ancient times used to make astounding self-sacrifice with an eye to the highest goal? It was the Brahman. Who used to live in a simple cottage while kings and princes bowed at his nod? It was the Brahman. Who was the promulgator of a system of philosophy and life which is the wonder of the modern world? It was the Brahman. Who used to pass his life through a series of austerities avoiding the contact of all that is sensual and base? It was the Brahman. Who was unparalleled in piety, devotion and spirituality in ancient times? It was the Brahman. Who was the sole lord of the psychic powers whose vague glimpse has opened up a new field of thought to the modern scientist? It was the Brahman. You the scorner and reviler of your glorious ancestors, you who fret and foam in vain self-importance within the limits of a fleeting finite existence, you who are destined to die the death of a dog in complete ignorance of Nature and God, are you the man to sit in judgment over the ancient Brahman? While you pass the day from sun-rise to sun-set in grovelling thoughts, and your nights in orgies and revelry, while you try to hide your greed and hypocrisy under the cloak of polished manners and decent speech borrowed from a foreign people, are you the man to sit in judgment over the ancient Brahman? Ah! you are so dead to spirituality that you have lost even the capacity to conceive the distance which separates you from your remote ancestors. You are so dead to spirituality that you have forgotten to imitate your con-

querors in one essential point viz. their godliness, however superficial it may be, while you have carefully imitated all their fashions and frailties. Such as you are, you can never conceive the high level of consciousness from which the Vedas were dictated. The whole of the Vedas is divided into *Karma* and *Gyan Kandas*, in other words, the *Prabritti Marga* and the *Nibritti Marga*. The former is suited to the great masses of mankind; it contains rituals and other moral prescriptions whose sole aim is to aid the natural evolution of man slowly but surely. It gives directions by following which the human monad may lead comparatively happy life in this birth as well as in the intervening period between one incarnation and the next. The prescriptions of *Karma Kanda* sometimes descend from a purely spiritual plane to temporal affairs. A complete system of hypnotism or mesmerism is unfolded in the various *muntras* of the Atharva Veda. This portion is quite unintelligible to the orientalist by whom it is ridiculed as superstitious. But let it be noted that hypnotism has received recognition in the hands of even the orthodox science of our day and in no distant future it will be raised to the *status* of Science. The latter, *Nivritti Marga*, deals with occultism and Nirvana. The directions given here are not suited to large portions of mankind; it deals with the mysteries of initiation,⁴ with the problem of the universe, and with the means of attaining *Mukti*. *Gyan Marga* and *Yoga Marga* are two of its departments.

It is expressly stated that none but he who is purified by the practice of *Karma Kanda* is fit to enter the *Nivritti marga*. The essence of *Karma Kanda* is to practise moral virtues. The goal of his path is to enter Nirvana the Causeless Cause, the Rootless Root.

A large portion of Rigveda is full of hymns. These hymns are the expressions of universal pantheism. To the genuine pantheist the plough, the sun, the tuft of grass, and the moth are one and the same thing. Everything is to him a manifestation of Nature, a symbol of divinity. The distinction between the great and the small, the swift and the slow has vanished. Such a conception is not the product of a simple but of a highly philosophic mind. Such an idea Fichte presented to the world after a long life of philosophic thought. "How Thou art and seemest to thy own being", says he "I shall never know, any more than I can assume Thy nature. After thousands of spirit-lives I shall comprehend Thee as little as I do now in this earthly house. That which I conceive becomes finite through my very conception of it, and this can never, even by endless exaltations, rise to the Infinite. In the idea of person there are imper-

fections, limitations : how can I clothe Thee with it without these ? Now that my heart is closed against all earthly things, now that I have no longer any sense for the transitory and perishable, the universe appears before my eyes clothed in a more glorious form. The dead, heavy mass which only filled up space is vanished ; and in its place there flows onward, with the rushing music of mighty waves, an eternal stream of life, and power, and action, which issues from the original source of all life, from Thy life, O Infinite One, for all life is Thy life, and only the religious eye penetrates to the realm of true beauty. * * * The divine life, as alone the finite mind can conceive is self-forming, self-representing will clothed to the mortal eye with multitudinous forms, flowing through me and through the whole immeasurable universe, here streaming through my veins and muscles —there pouring its abundance into the tree, the flower, the grass. Great living Will ! whom no words can name and no conception embrace ! Well may I lift my thoughts to Thee for I can think only in Thee. In Thee, the incomprehensible, does my own existence, and that of the world become comprehensible to me ; all the problems of being are solved, and the most perfect harmony reigns. I veil my face before Thee and lay my finger on my lips."

Thus Fichte, like the Vedic Rishis, perceived God in every manifestation of Nature. Fichte lived in the Nineteenth Century so did Kant, Hegel and Carlyle. If the conception of the universe of the Vedic Rishis be rude and childish, why should not Fichte, Kant, and Hegel be counted as barbarians ? The orientlists are not ashamed to call Vedas the product of a *rude* age. For instance one of them, Mr. Gough, characterises the Upanishads as "the work of a rude age, a deteriorated race, and a barbarous and unprogressive community." Certainly *barbarous* because the rude, unscientific, and repulsive idea of Christian dogmas did never enter the brain of the authors of the Vedas ; because they never passed through life amidst a carnival of vice, sensuality and cruelty which is the bane of modern civilization ; because hunting, flesh-eating, and other forms of abominable cruelty formed no part of their *amusement* (?) ; because they developed faculties which are as superior to the civilized man of to-day, as the intellect of Newton is superior to that of an ape ; because, even according to men like Sir William Jones and Hartmann they knew more of the material universe than the greatest *savant* of modern science. If the whole rubbish which is published under the auspices of Trübner & Co., and styled "Oriental series" be reduced to ashes in a day, the practical philosophy of the Hindus will not lose even an

iota. For the orientalist have misrepresented and caricatured the noblest system of life which leads to Nirvana. It is better not to read the Shastras from the garbled interpretations put upon them. It was therefore very wisely ordained by the Brahmans of old that none but a Brahman is fit to read the Vedas. Why ? Because none but he whose mind is purified by the fire of *Karma Kanda* can realise the doctrines of the Vedanta. Having an eye to the present degenerated condition of India Mr. Gough characterises the Vedanta as the work of an "unprogressive community." As if eternal prosperity is the monopoly of the modern nations. History should teach our critic that fall is the inevitable lot of every nation and that the longest period of prosperity was enjoyed by the Hindu nation ; again, by the law of cycles, they will rise to that height in the course of ages. Geology should have taught him that not only European civilization but even the slightest trace of a great continent will be obliterated within a scientifically measurable period and that his glorious island-home will be the play-ground of the roaring sea ! The law of cycles is inevitable. It is the grand law of Nature.

It would not be out of place here to say a few words about the hymns with which a large portion of the Vedas is filled up. Some of these hymns are addressed to the plough and the soil, the symbols of the productive power of nature. According to the Hindus every power of Nature is a manifestation of the Divine Will ; the will of man as well as the productive power of nature are but different phases of the universal will. The combined effect of the *pure* will of the Rishis mingling with the will of Nature naturally helped to bring about the desired result more effectively. Agriculture being the only source of subsistence of the world the Rishis tried to develop the productive power of Nature for the good of humanity. Similar hymns are addressed to Indra, the symbol of rain. Behind what appears to the superficial observer a collection of simple hymns there is hidden the deep wisdom of the Archaic ages. It is a maxim of Hindu philosophy that whatever is earnestly *willed* by the masses of mankind meets success sooner or later ; and the *purer* the mind, the greater its powers and the greater the desired result. Moreover the Rishis as masters of the secrets of Nature could produce more wonderful results than the unaided will is able to accomplish. A relic of the Vedic practice has come down even to the modern times as is seen from the songs sung by the Hindus at the time of dearth in order to produce rain. It is not superstition but the dying relic of a great system of philosophy.

We will finish this article by throwing a hasty glance over the hymns of the Atharva Veda. We have remarked before that beneath the *muntrus* underlie the principles of what are known in modern times as mesmerism and spiritualism. The words of the mystic syllables are repeated over and over so as to direct the magnetic current all the more effectually towards the central figure of the ceremony.

As regards the date of the Vedas it is useless to make any research in that direction. For originally the Vedas were not *written* but *heard*. Hence, the Vedas are termed *Sruti*, that which was heard in silent communion with the Supreme Being during the state of *Samadhi*. Any *Yogi* having attained the highest state of spiritual development can know *afresh* what was known at the time of the Vedic Rishis. Different hymns were composed at different times by different Rishis; it is probable that the majority of the hymns have not come down to us; the Vedas as they at present stand represent only a fraction of the original collection. There is every reason to believe that the mystic portions of the Vedas are as yet a secret and the published portions are those which can be safely placed before the public. What is the reason of this secrecy, some may ask. It is expressly stated that a human monad must attain a certain spiritual level before he is morally fit to wield the tremendous powers of the occultist. If a tiger be endowed with the powers of a man he is likely to do more evil than good. A man whose passions are not subdued will become a veritable Satan if endowed with the psychic powers of the Rishi. These powers are latent in every man and are destined to be developed during the course of natural evolution, when the intellect will be the lord of the mind. Meanwhile it is considered wise not to endow the ordinary man with the psychic powers of a god.

We have presented to the reader a short review of the general principles which underlie the oldest work of the world, viz, the *Vedas*. How far we have succeeded we leave it to the consideration of the great minds who not only study but *live* Vedanta every moment of their lives.

Psychic Experiments.

(CONCLUDED FROM PAGE 16.)

IT was sunset. The magical flush of light of the sinking sun was turning into gold the steeples and spires of the antique temples which stand facing the silver ripples of the time-honored Ganges. The sound of ten thousand evening bells, the fragrant smell of *Dhupa*, the melody of the solemn utterance of the Vedic hymns, the memory of the glorious past of the holy city, induced a calm in my mind which for a moment made me think that I am surrounded with the sights and sounds of the Vedic times. Above, the deep blue vault of heaven brought to my mind the visions of the Infinite. For of all cities of India, Benares after sunset, presents though in an infinitely insignificant scale, the spiritual grandeur of the ancient *Arya*. From mystic reverie my mind passed to the incident which happened a few months ago *viz.*, the spiritual experiment which Brahmanunda had upon me. I was thinking with my eyes closed of the various psychic stages through which I was made to pass that day, when I suddenly found the eastern Yogi standing before me with a sweet smile on his serene face. Interrupting my exclamation of surprise with a beacon of his hand, the venerable sage began: "The various Mayavic stages through which I made you pass before in order to have a glimpse of the Infinite, are the various stages of natural evolution with which Sankhya Philosophy deals." Saying this he briefly described the stages which for the clear comprehension of my readers I put, as follow, in my own thoughts and words:

(1) *Mulaprakriti*. The *Mulaprakriti* of the Sankhya Philosophy is the same as the Parabrahma of the Vedanta. It is described by nine epithets: (a) Causeless, (b) Eternal, (c) Infinite, (d) Immutable, (e) Single, (f) Independent, (g) Attributeless, (h) Simple, (i) Sovereign. *Mulaprakriti* as above described is the primeval substance upon which appears and disappears the mirage of the universe. It is consciousness *per se*. It is the final goal towards which all evolution is tending. It is the final resting place of the *Yogi*.

(2) The first *fictional* manifestation of the above is *Ahankara* (universal "I"). It is the self-hood which is common to every animate being in the universe. Even in an apparently inanimate atom it is latent and is destined to be developed in the course of evolution.

(3) Next in order comes *Buddhi* (the aggregate cosmic intelligence). It depends for its very existence on the sense of "I", for

instance when the sense of "I" remains latent as in the state of deep sleep, intelligence vanishes also. *Buddhi* is fictitious because it is fully dependent for its very existence on the sense of "I."

(4) The third manifestation is the *mind* (which is quite different from the reasoning faculty). While *Buddhi* or intelligence is the faculty of comparison, mind is pre-eminently the faculty of *thinking*. And as thinking can never go on without comparison so mind fully depends for its existence on *Buddhi*.

(5) Next comes *akas* or ether which is equivalent to sound. According to occult philosophy words are the vehicle of thought. In the case of lower animals, *sound* takes the place of words. Again, sound and *akas* are one and the same thing, because every material object is a compound of the five simple elements, *viz.*, sight, touch, taste, smell, and sound; ether according to the *Yogi* is devoid of the first four attributes. *Akas* in fact is the fifth attribute, sound. *Subda* or Sound above mentioned is the *Subda Tunmatra*, the most attenuated form of sound conceivable.

(6) Sound with one more attribute superadded *viz.*, touch, produces *air*. *Air* is, therefore, the product of ether or sound. Every one knows that a tremendous natural sound can overthrow even a strong-built building, which means *that a certain stage of sound is touch or air*. To express the above in scientific vocabulary: Sound is vibration, and when this vibration grows in intensity it becomes *touch, air*.

(7) From air evolves *fire*, for fire can never exist *as such* without air. Fire is equivalent to sound, touch, and sight. Fire is a peculiar form of *touch*; it is touch with color superadded.

(8) Sound, touch, sight and taste are equivalent to liquidity (all forms of water). The chief characteristic of a juice or liquid is its *taste* which again is equivalent to our *sense* of taste. Taste depends for its existence upon color or the *sense* of sight. Devoid of color, a liquid becomes air. In fact there is no liquid without color. As liquidity depends fully for its existence as such upon *color*, it is a manifestation of *color* or the *sense* of sight.

(9) Sound, touch, sight, taste and smell combined are equivalent to solidity (all forms of earth). Smell is the chief characteristic of all forms of earth. *Pure* liquid unmixed with the particles of earth has no smell. Smell depends for its existence as such chiefly upon taste. There is no tasteless *smelling* substance in nature. A piece of stone for example is equivalent to sound, touch, color, taste and smell. If we subtract *smell*, the four other attributes go to make up liquidity.

The principle which underlies the above system of evolution is purely mental. There is nothing in the universe of form except sound, touch, color, taste, and smell. Matter is the combination of the above five attributes which are called elements in Sankhya Philosophy. Again, these five elements are the five branches of what is known as the universal mind. The universal mind has two laws, *viz.*, expansion and contraction. When it reaches the farthest limits of expansion, reaction sets in and it begins to contract. This process takes millions of years; this is known as the period of creation. The state of contraction is known as *Makapralaya*. When the mind reaches its furthest limits of contraction, a reaction sets in and it begins to expand anew. This process of perpetual change, this expansion and contraction is eternal.

Again the five elements, sound, touch, taste, sight and smell have no substance. These are attributes and nothing more. The perceiver of the action of these is consciousness. In this article we have nothing to do with consciousness per se; suffice it to say that the latter is termed *Mulaprakriti* in Sankhya Philosophy as distinguished from the word *Prakriti* which is reserved for the principle of perpetual change. Evolution and dissolution proceed from the universal mind, the five-faced *Shiva*, the five elements being his five faces.

The Problem of the Infinite.

(AN EXTRACT FROM MANSSEL.)

TO conceive the Deity as He is we must conceive him as First Cause, as Absolute, and as Infinite. (I) By the *First Cause*, is meant that which produces all things and is itself produced by none. By the *Absolute* is meant that which exists by itself, and having no necessary relation to any other Being. By the *Infinite*, is meant that which is free from all possible limitation—that thence which a greater is inconceivable, and which consequently can receive no additional attribute or mode of existence, which it had not from all eternity. (II) The Infinite as contemplated by this philosophy, can not be regarded as consisting of a limited number of attributes, each unlimited in its kind. It can not be conceived, for example, after the analogy of a

- (I) The Vedanta does not conceive the Deity as First Cause. The Absolute being beyond all relations can not stand as Cause to anything.
- (II) The infinite of our philosophy has no part, consequently the term "great" can not be applied to it.

line infinite in length but not in breadth, or of an intelligent being possessing some one or more modes of consciousness in an infinite degree, but devoid of others. Even if it be granted, which is not the case, that such a partial infinite may without contradiction be conceived still it will have a relative infinity only, and be altogether incompatible with the idea of the Absolute. The line limited in breadth is therefore necessarily related to the space that limits it; the intelligence, endowed with a limited number of attributes, coexists with others which are thereby related to it as cognate or opposite modes of consciousness. The metaphysical representation of the Deity as absolute and infinite, must necessarily, as the profoundest metaphysicians have acknowledged, amount to nothing less than the sum of all reality. (III) "What kind of an Absolute Being is that," says Hegel, "which does not contain in itself all that is actual, even evil included?" We may repudiate the conclusion with indignation, but the reason is unassailable. If the Absolute and Infinite is an object of human conception at all, this and none other is the conception required. That which is conceived as Absolute and Infinite must be conceived as containing within itself the sum, not only of all actual, but of all possible modes of being. For if any actual mode can be denied of it, it is related to that mode, and limited by it; and if any possible mode can be denied of it, it is capable of being more than it now is, and such a capability is a limitation.

But these three conceptions, the Cause, the Absolute, the Infinite, all equally indispensable, do they not contradict each other when viewed in conjunction as attributes of one and the same Being? A cause can not as such, be a cause. The cause as such, exists only in relation to its effect; the cause is a cause of the effect; the effect is an effect of the cause; on the other hand, the conception of an Absolute implies a possible existence out of all relation. We attempt to escape from this apparent contradiction by introducing the idea of succession in time. The Absolute exists first by itself and afterwards becomes a Cause. But here we are checked by the third conception, that of the Infinite. How can the Infinite become that which it was not from the first? If Causation is a possible mode of existence, that which exists without causing is not infinite; that which becomes a cause has

(III) This argument completely refutes the idea of the Christian God which is limited by a number of attributes. The Brahma of the Vedanta philosophy being *Nirguna*, is neither good nor bad. Just as the central point of the curve of a horse-shoe magnet is neither positive nor negative but is indispensable for their existence so is the Brahma of our philosophy.

passed beyond its former limits. Creation at any particular moment of time being thus inconceivable, the philosopher is reduced to the alternative of Pantheism, which pronounces the effect to be mere appearance, and merges all real existence in the cause. The validity of this alternative will be examined presently. (IV)

Meanwhile to return for a moment to the supposition of a true causation. Supposing the Absolute to become a cause, it will follow that he operates by means of free will and consciousness. For a necessary cause can not be considered as Absolute and Infinite. If necessitated by something beyond itself, it is thereby limited by a superior power; and if necessitated by itself it has in its own nature a necessary relation to its effect. The act of causation must therefore be voluntary and volition is only possible in a conscious being. But consciousness again is only conceivable as a relation. There must be a conscious subject and an object of which he is conscious. The subject is a subject to the object, the object is an object to the subject; and neither can exist by itself as the Absolute. This difficulty, again, may be for the moment evaded, by distinguishing between the Absolute as related to another and the Absolute as related to itself. The Absolute, it is said, may possibly be conscious, provided it is only conscious of itself. But this alternative is in ultimate analysis, no less self-destructive than the other. For the object of consciousness, whether a mode of the subject's existence or not is either created in and by the act of consciousness, or has an existence independent of it. (VI) In the former case the object depends upon the subject and the subject alone is the true Absolute. In the latter case, the subject depends upon the object, and the object alone is the true absolute. Or if we attempt a third hypothesis, and maintain that each exists independently of the other, we have no absolute at all but a pair of relatives; for co-existence whether in Consciousness or not is itself a relation.

The corollary from this reasoning is obvious. Not only is the Absolute, as conceived, incapable of a necessary relation to anything else; but it is also incapable of containing by the constitution of its own nature an essential relation within itself; as a whole for instance, composed of part, or as a Substance consisting of attributes, or as a conscious subject in antithesis to an object. For if there is in the

(IV) The above argument cuts to pieces the idea of a theistic God.

(V) The proper term should be "self-consciousness" and not consciousness *per se*.

(VI) The creation here spoken of must be *unconscious* creation. For conscious creation is equivalent to thinking and that which thinks is *finite*.

Absolute any principle of unity, distinct from the mere accumulation of parts or attributes this principle alone is the true Absolute. If on the other hand, there is no such principle, then there is no absolute at all, but only a plurality of relatives. The almost unanimous voice of Philosophy, in pronouncing that the Absolute is both one and simple must be accepted as the voice of reason also, so far as reason has any voice in the matter.' But this Absolute unity as indifferent and containing no attributes can neither be distinguished from the multiplicity of finite beings by any characteristic feature nor be identified with them in their multiplicity. Thus we are landed in an inexplicable dilemma. (VII) The absolute can not be conceived as conscious (VIII) neither can it be conceived as unconscious: it can not be conceived as complex neither can it be conceived as simple: it can not be conceived by difference, neither can it be conceived by the absence of difference: it can not be identified with the universe, neither can it be distinguished from it. The one and the many, regarded as the beginning of existence are alike incomprehensible.

The fundamental conception of Rational Theology being thus self-destructive, we may naturally expect to find the same antagonism manifested in its special applications. These naturally inherit the infirmities of the principle from which they spring.

If an Absolute and Infinite consciousness is a conception which contradicts itself we need not wonder if its several modifications mutually exclude each other. (IX) A mental attribute, to be conceived as infinite, must be in actual exercise in every possible object, otherwise, it is potential only with regard to those on which it is not exercised and an unrealized potentiality is a limitation. Hence every infinite mode of consciousness must be regarded as extending over the field of every other and their common action involves a perpetual antagonism. (X) How, for example can infinite Power be able to do all things and yet Infinite goodness be unable to do evil? How can infinite justice exact the utmost penalty for every sin, and yet Infinite mercy pardon the sinner? How can infinite Wisdom know all that is to be and yet Infinite freedom be at liberty to do or to forbear? How is the

(VII) This may be a dilemma to Mansel but not to the Yogi who has suppressed his thoughts by concentration and has become Absolute for the time being.

(VIII) Properly, self-conscious.

(IX) Properly, self-consciousness.

(X) This antagonism does not affect the *Nirguna* Brahman of the Vedanta.

existence of Evil compatible with that of an Infinite Perfect Being for if he wills it he is not infinitely good, and if he wills it not, his will is thwarted and his sphere of action limited ? Here, again, the Pantheist is ready with his solution. There is in reality no such thing as evil (XI) : there is no real relation between man and god at all. God is all that really exists : He does, *by the necessity of his nature*, (XII) all that is done : all acts are equally necessary and equally divine : all diversity is but a distorted representation of unity : all evil but a delusive appearance of the good ; unfortunately, the Pantheist does not tell us whence all this delusion derives its seeming existence. (XIII) Let us, however, suppose for an instant that these difficulties are surmounted, and the existence of the Absolute securely established on the testimony of reason. Still we have not succeeded in reconciling this idea with that of a cause ; we have done nothing towards explaining now the absolute can give rise to the relative, the infinite to the finite. If the condition of casual activity is a higher state than that of quiescence, the absolute, whether acting voluntarily or involuntarily, has passed from a condition of comparative imperfection to one of comparative perfection ; and, therefore, was not originally, perfect. If the state of activity is an inferior state to that of quiescence, the absolute, in becoming a cause, has lost its original perfection. There remains only the supposition that the two states are equal ; and the act of creation, one of complete indifference. But this supposition annihilates the unity of the absolute or it annihilates itself. If the act of creation is real, and yet indifferent we must admit the possibility of two conceptions of the absolute the one as productive the other as non-productive. If the act is not real the supposition itself vanishes and we are thrown once more on the alternative of Pantheism.

And how can the Relative be conceived as coming into being ? If it is a distinct reality from the absolute, it must be conceived as passing from non-existence into existence. But to conceive an object as non-existent is again a self-contradiction ; for that, which is conceived exists, as an object of thought in and by that conception. We may abstain from thinking of an object at all, but if we think of it we can not but think of it as existing. It is possible at one time not to

(XI) Add "or good" after "evil."

(XII) Rather, unconsciously.

(XIII) As it is the nature of the ocean to give birth to the delusive waves, so it is the nature of Brahmā to appear in seeming plurality as the universe. The essence of the wave is water, so the essence of the universe is Brahmā.

think of an object at all, and at another to think of it as already in being; but to think of it in the act of becoming in the progress from non-being into being, is to think that which in the very thought annihilates itself. Here, again, the Pantheist's hypothesis seems forced upon us. We can think of creation only as a change in the condition of that which already exists, and thus the creature is conceivable only as a phenomenal mode of the Being of the Creator. (XIV)

The whole of this web of contradictions is woven from one original warp and woof, *viz.*, the impossibility of conceiving the co-existence of the infinite and the finite, and the cognate impossibility of conceiving a first commencement of phenomena, or the absolute giving birth to the relative. The laws of thought appear to admit of no possible escape from the meshes in which thought is entangled save by destroying one or other of the cords of which they are composed. Pantheism or atheism are thus the alternatives offered to us according as we prefer to save the infinite by the sacrifice of the finite, or to maintain the finite by denying the existence of the infinite. Pantheism presents itself to all appearance as the only logical conclusion if we believe in the possibility of a Philosophy of the Infinite. But Pantheism if it avoids self-contradiction in the course of its reasoning does so only by an act of suicide at the outset. (?) It escapes from some of the minor incongruities of thought only by the annihilation of thought and thinker alike. The only conception which I can frame of substantive existence at all, as distinguished from the transient accidents which are merely modes of the being of some thing else, is derived from the immediate knowledge of my personal unity, amidst the various affections which form the successive modes of my consciousness. The Pantheist tells me that this knowledge is a delusion; (XV) that I am no substance, but a mode of the absolute substance, even as my thoughts and passions are modes of me (no !); and that in order to attain to a true philosophy of being, I must begin by denying my own being (*i.e.*, mind according to Vedanta.) * * * *

The logical advantage of the atheistic alternative vanishes, as soon as we endeavour positively to represent in thought the sum total of existence as a limited quantity. A limit is itself a relation; and

(XIV) According to Sankara, Brahma becomes eternally fictitiously divided into infinite fictitious existences just in the same way as the sandy desert becomes divided into mirage.

(XV) The Pantheists of India never say so; on the contrary, they say that the "I" is common to all beings—the universal ego is eternal. Mind is a delusion but the substance of the ego is not so.

to conceive a limit as such is virtually to acknowledge a correlative on the other side of it. By a law of thought the significance of which has not yet perhaps been fully investigated it is impossible to conceive a finite object of any kind without conceiving it as one out of many—as related to other objects, co-existent and antecedent. Thus the hypothesis which would annihilate the Infinite is itself shattered to pieces against the rock of the Absolute and we are involved in the self-contradictory assumption of a limited universe, which yet can neither contain a limit itself, nor be limited by anything beyond itself. x

A Saint's Prayer.

(Translated from Sanscrit.)

A PRUDENT man being fully convinced, after mature consideration that the world is of no worth, himself but a passing bubble in the infinite ocean of creation, wife and children chains that bind more and more helplessly with the expiration of time, wealth and property royal road to Hell; and friends and relations enemies incarnate, should thus give himself up to the most high and mighty creator saying "O Creator of the universe, you have given me hands for which I can work; legs for which I can speak; eyes for which I can see, ears for which I can hear; mind for which I can know; reason for which I can understand; and intellect and consciousness for which the above functions are discharged. Without these, there would have been no difference between myself and the wood and stones lying by the road-side.

You have given light as well as darkness, life as well as death. Its meaning is simply this, that I will not be joyful in happiness or sorry in woe. You give spring after summer and summer after spring and by your most just and regular laws sun-set after sun-rise and sun-rise after sun-set take place. There is no end of happiness in the world for the working of this beautiful law; but foolish and senseless man only sees continuous misery in it. Lord! He whose mind is always saturated with sin and bitter with fresh troubles is equally uneasy at sun-rise as at sun-set. Impatiently he waits for the rising sun, but as soon as it is morning he longs for the night. Lord! such a lot I never call mine and I always live like a child in the soft arms of Peace which is but your own shadow. O, that all my neighbours share this for a time with me!

O, the Essence of the universe ! you are the Subtle Spirit for which the universe is, you are the mighty Being whose body is the world-soul. None but those who look down upon and shun the world can approach you. Like the moon's reflection in troubled waters, fontal consciousness, which is but your shadow is never fully reflected in a mind restless with the pursuits of the world. As all streams and rivers fall into the one great ocean, so everything of the world ends in or is drawn into you. As the chased and separated deer recovers her lost peace and security on regaining her herd, so the mind being harassed and troubled in the world becomes peaceful and happy again on gaining you. Those who are conscious of this fact are the really learned, the really wise, and the really good.

You are the sole abode of all weal, all peace, all happiness, all pleasure and all bliss. Oh ! how unfortunate are they who do not get you. Lord, see that such a lot never be mine and that I may be heir to all happiness through your favor.

Lord ! how sorely wounded my heart is by the world and how much pain I have suffered ; leaving that world, I now throw myself at your mercy as my last hope of deliverance. O take hold of me ! Being over head and ears in sins and visitations, sorely troubled with loss and disease, mad with ambition and disappointments and burnt within with anger and folly what indescribable pangs I have suffered in the world. I tremble, when memory presents them before my mind. Lord ! for these reasons I have taken your shelter. Now these troubles shall no longer be able to attack or overpower me.

Lord ! life and consciousness come from you ; intellect and reason, love and affection, devotion and belief all flow from you. Even this *Me* has emanated from you. Before this I never was, I appear only when you will it. Thus I am yours, never of the world. Then why do I try to be of the world—why try and desire to make the world mine ? O, I see, it is my indifference to you and my folly that make all this. Lord ! see that I am not thus befooled and cheated any longer.

Lord ! you are the aim of every prayer and meditation, so your name is *Japomaya* and *Chintamaya*. By establishing religion you place the world in proper order, so your name is *Dharmamaya*. From you flow mercy and love so you are *Dayamaya*, your will is the cause of all so you are called *Echhamaya*. Playfully you appear in the innumerable systems of creation, therefore you are called *Lilamaya*. You always work and therefore are *Kriyamaya* ; you live in the creation and the creation lives in you, therefore is your name *Lokomaya*.

There is no part of this vast space where you are not, nor a time

when you are not ; you are each and every atom, the sum-total of which is this world. You are the life as well as the consciousness within it, the body and the soul within it, the mind as well as the various functions of it. You are the earth and the various modes of growth on it. You are the heart and the essence within it. You are the individual soul as well as the world-soul. You are the effect as well as the Cause.

You have no form, but this infinite space manifests it ; you have no appearance but the emanation of this vast world testifies it ; you have no color, but the shining flame gives an idea of it. These alone who are conscious of this fact can approach you. You are the Lord of these innumerable systems and we are your little subjects. You yourself give and receive the seed, so you are both father and mother. You are the ailment as well as the medicine, you trouble and harass them with misfortunes and visitations whoever deviate from your path through folly, conceit or stupidity, but you immediately restore peace and happiness to them who pray sincerely to you to save them. That is your glory. O let me not ever forget it. Father ! happiness, heaven and *Moksha* forsake them who forget you.

Lord ! there is no such place as Heaven, it is heaven where you are, and it is hell, more than hell, where you are not. Those whom you favour are gods. He who is the chief among these Gods is Indra. So Indra means your chief favourite. O, that I may get this position.

Infinite goodness ! you are bliss itself. You are liquidity in water, heat in fire, light in the sun, soft effulgence in the moon, and tender grace in the flower. You live in the mother's heart as affection, tender care and natural complacence ; of friends you are the dearest for who on earth is dearer than you ? Therefore do mothers and sisters, husbands, parents and wives unite to worship you. Again, all can not be equally friendly to one another in the world but you are the same friend to all ; therefore, do friend and foe worship you.

The more one is earnestly after you the more knowledge, experience and improvement attend on him from day to day in his onward course. This is your glory. O, may I always try my best to know you.

O Lord ! deliver me, I am in danger, save me I am a sinner, give me peace, I am in trouble, befriend me I am friendless, help me I am poor, humble, and weak.

Buddha and Buddhism.

"To thoughtful men who evince an interest in the comparative study of religious beliefs, Buddhism as the highest effort of pure intellect to solve the problem of being, is attractive." *Oldenburgh.*

WHAT is Buddhism as it is now professed by its myriads of votaries? Our object in writing this and subsequent articles is and will be to answer the above question. The enthusiastic and imaginative admirers and biographers of Buddha, have thought right to testify their admiration, by interweaving with the probable facts of Gautama Buddha's life, fables so extravagant, that some of the oriental scholars have despaired of attempting to sift the truth from the myriads of fables that have grown around him, and have gone to the length of doubting that Gautama Buddha ever lived at all! To believe nothing that has been recorded about him is as unreasonable as to accept with unquestioning faith all the miraculous circumstances which are made to encircle him as if with a halo of divine glory. Our object in writing this article is not to write any extended critical essay on the subject. Our aim will be to present a complete and detailed narrative of the life of Buddha and his religion, as they are found in the Buddhist literature.

The most ancient traditions of Buddhism which are preserved in Ceylon and studied by the monks of that island up to the present day, are in the Pali language. So it is to the Pali traditions, that we must go in preference to all other sources if we desire to know whether any information is obtainable regarding Buddha and his life. We will deal with the subject in the following order :—

- I. Biographical sketch of Buddha.
- II. Dharma or Law and Scriptures of Buddhism.
- III. Sanga or Buddhist order of monks.
- IV. Philosophical doctrine of Buddhism.
- V. Morality of Buddhism.
- VI. Nirvana.

"The old childlike joy in life so manifest in the Vedas, had died away; the worship of nature had degenerated into the worship of less pure divinities and the Vedic songs themselves had faded into obscurity; the country was politically divided into small divisions; each was governed by its own ruler. The age of literature and poetry had already made way for an age of abstruse commentators and *grammarians*. The feelings of awe, wonder, and reverence at the elements

had given way before the belief in the efficacy of rites and ceremonies. Every man's position and occupation in life were decided from his birth; the necessities of life were plenty. The village lands were held by tenure, and the thoughtless peasantry led on the whole a quiet and peaceful life under the tyranny of the superior class. The priests were mostly well meaning but ignorant, superstitious and were inflated with a sincere belief in their own divinity."

Under these circumstances an Aryan tribe by the name of Sakya as dwelt about 600 or 700 B.C., at a place called Kapilavastu* on the banks of the river Rohini (the modern Kohana) a little north-east of Benaras. This streamlet rises from one of the valleys of the grand Himalayas, whose giant peaks loom up at the distant horizon of the Nepal sky. These Sakya people depended for their livelihood on the production of cattle and rice field.

After 222,769 princes of the race of Sakya (which was a branch of the great Ikshaku Dynasty) had reigned at Kapilavastu (so called because the ascetic Kapila, the great founder of the Sankhya system of Philosophy chose this place to be his abode, and created there his *pasala*, or hermitage. Spence Hardy in his Manual of Buddhism says on the authority of a Pali tradition, that the Bodhisat, who afterwards became Gotama Buddha, was in his former birth the ascetic Kapila,) the kingdom was ruled by Jayasena who was succeeded by his son Singha-vanu. The principal queen of Singha-vanu was Kasayina, by whom he had five sons Sudhodona, Amitadona, Dhotadona, Sukkodona and Ghatitodona. The principal queen of Sudhodona was Mahamaya, daughter of Suprabudha, of the race of Anusakya, who reigned in the city of Kali. Of Sudhodona and Maha-Maya, Gotama Budha was born.

The king and queen were at first childless. The rejoicing therefore was great when the first queen Maha-maya, in the forty-fifth year of her age, promised her husband a child. A story of the miraculous birth of Buddha is worthy of repetition. The inhabitants

* This is the birth place of Guatama Buddha. The Chinese specify Kau-pi-le, the Burmese, Kapilavot, the Siamese Ka-bi-la-pat, the Singhalése Kimboul-pat and the Nepalese Kapilapur as the city in which their legislator was born. The precise position of Kalipavastu is not easy to ascertain. The Thibetan writers place it near Kailas, on the river Bhagirathi or on the river Rohini. These indications render it likely that it was in Rohilkund or in Kumaon, or perhaps even rather more to the eastward; for the river now known as Lohini is one of the feeders of the Gundak. When visited by Fahian, Kapilavastu had neither king nor people; it was absolutely one vast solitude.

(Wilson, Journ. Bengal As. Soc., Jan. 1832.)

of Kapilavastu were accustomed to hold a festival from the 7th day of the moon to the 14th, in the month of Aesala (Agrahayana) which period they spent in dancing and all other kinds of pleasure. On the last day of the festival, Mahamaya bathed in fragrant water, and arrayed herself with flowers and ornaments; and after giving four lacs of treasure in alms, she retired to her royal couch and while reposing upon it had a dream. In her dream, she saw that the guardian *devas* of the four quarters took up the couch upon which she slept and conveyed it to the great forest of the Himalaya, where they placed it upon a rock, under the shade of a *sal* tree. The four *devas* then took her to a rock of silver, upon which was a palace of gold; and having made a divine couch, they placed her upon it, with her head towards the east. Whilst thus reposing, Bodhisat appeared to her like a cloud in the moonlight, coming from the north, and in his hand holding a lotus. After ascending the rock, he thrice circumambulated the queen's couch, and Mahamaya discovered, after the circumambulations were concluded, that Bodhisat was lying in her body, as the infant lies in the womb of its mother.

Next morning when the queen awoke she related her dream to the king, who called together learned Brahmins well-versed in the Vedas, and enquired of them the meaning of the queen's dream. They declared that the child would be invested with the dignity of a *Chakrabartti*, but if he renounced the world he would become a supreme Buddha.

In accordance with the custom prevailing in those days, the queen started in due time with the intention of being confined at her father's house, but it was on the way, under the shade of a lofty tree, in a grove called Lumbini, that her son the famous Buddha was born, without any pain whatever and entirely free from all that is unclean. The child was received by Maha-Brahma in a golden net, who, on presenting the child to the mother said, "Rejoice, for the son you have brought forth will be the support of the world." The guardian *devas* of the four quarters received the child from the hands of Maha Brahma, on the skin of a tiger, and from the *dévas* he was received by the nobles, who wrapped him in folds of the finest and softest cloth. A story is told of him that he descended from the hands of the nobles and looked towards the east, and in an instant beheld the whole of the limitless *sakvalas* (the Sakha heaven) in that direction; and all the *devas* and men in the same direction presenting flowers and other offerings, exclaimed, "Thou art the greatest of all beings, there is no one here like thee. No one greater than thee; thou art supreme!"

Seven days after the birth of Buddha, his mother Mayadevi died. But the infant son found a careful and affectionate nurse in his mother's sister Maha Projappati, who was also one of the wives of Sudhodana. Buddha was born in the year 557 B.C. But different opinions are held in different countries of this date. According to the Singhalese account, he was born in the year 543 B.C. According to the Chinese account he was born in the year 983 B.C; Professor Monier Williams holds that he was born in the year 500 B.C. Almost nothing is known about his early life and childhood. But it may be inferred from the scattered records of his early life that he had all the knowledge, all the purity, and all the holiness needed to constitute an innocent childhood. His name was Sidhartha, his family name was Goutama, and it is by the latter name that he is constantly mentioned by his biographers.

We may infer that he was educated as a prince, under the best of masters, but the existing biographies present no glimpses of his mode of education, or of the peculiar powers of head and heart, developed under its influences.

When Sidhartha was twelve years old, the king invited the Brahmans and enquired of them why he would become an ascetic. They told the king that he would see four things, *viz.*, decrepitude, sickness, a dead body, and a recluse, which would lead him to leave the throne and retire to the forest. To prevent the prince from coming in contact with these objects, Sudhodana commanded that they should be kept at a distance from the palace and caused three mansions to be built, suited to the three seasons of the year.

One peculiar trait of his character which we notice from his early days is this, that in the midst of the luxurious repose, he was melancholy and sad; an ardent love of solitude and meditation took possession of his heart from his birth. This spiritual despondency, love of solitude, and meditation which are visible in every great man, stimulate spirituality in man, and ultimately raise him in the higher level of humanity.

Nothing particular is known of the boyhood of Goutama except that at the age of sixteen he was married to his cousin Gopa, daughter of Dandapani, the king of Koli. ×

While living in the midst of regal ostentation, the prince resolved one day to break the monotony of his existence by visiting the condition of his subjects. According to the Buddhist tradition, the above circumstance was brought about by the *Devas* as the moment of attaining Buddhahood by the prince was drawing near. While passing through the streets, seated in his royal couch Siddhartha saw before

him the trembling, shattered frame of an old man. Turning to his charioteer, Channa, he exclaimed, "What horrid being is that, Channa? Is the condition of that man the common lot of all mankind? Am I to be the prey of decrepitude?" "Yes, my lord," replied the Charioteer, "infirmity and death are sure to overtake all of us". A few more sights of human misery were enough for the prince to realise the vanity of human life; he entreated his royal father to allow him to leave for ever the pleasures of the palace in order to seek the highest goal but all in vain. How could the old man bear the sight of parting with one who was the nearest and dearest to his heart? But Buddha was resolved to embrace the life of a perfect hermit and the shadow of the Infinite fully encompassed his soul. In this tradition we find an explanation of the cause, which induced Buddha to abandon his family and home. The explanation I shall give in the language of Rhys Davids one of the greatest authorities on Buddhist literature. "He was probably not the first, he was certainly not the last who in the midst of prosperity and comfort has felt a yearning and a want which nothing could satisfy, and which have robbed of the charm, and all earthly gains and hopes. This vague dissatisfaction deepens with every fresh proof of the apparent vanity of life, and does not lose but gains in power, when as is reported in the case of Gautama, it rises more from sympathy with the sorrows of others, than from any personal sorrows of one's own. At last the details of daily life become insupportable and the calm life of a hermit troubled with none of these things, seems a haven of peace, where a life of self-denial and earnest meditation may lead to some solution of the strange enigmas of life." Such feelings were in their full ascendancy in his mind when about 10 years after his marriage his wife bore him their only child Rahula.

The idea that the new tie may become too strong for him seems to have been the immediate cause of his sudden flight. At midnight he went to the threshold of his wife's chamber and there by the light of the flickering lamp, he watched her sleeping, with one hand on the head of the child. He had wished, for the last time to take the babe in his arms, before he left; but he saw, that he could not do so, without awaking the mother; as this might frustrate all his intentions, the fear of waking Gopa, at last prevailed; he reluctantly tore himself away, and accompanied by Channa, left his father's house, his wealth, and power, his young wife and only child to become a homeless wanderer. In that eventful moment, in the silence of night, he renounced for ever, his wealth and position, his proud rank and

princely fame, and the ties of a happy home. His faithful servant Channa asked to be allowed to stay with him and become an ascetic ; but Gantoma sent him back, and repaired alone to *Rajogriha*.

The Prashna Upanishad.

The Second Prashna.

1.

WHEN Baidarvi, son of Vriṇu asked him, "Venerable father ! what are those gods (powers) which support these beings, which of them illumine them and of these who is supreme."

2.

To him he (the Rishi) answered : "Ether, air, fire, water and earth (the five original created substances), and speech, mind, the eye and the ear (the external and the internal senses of perception) are those gods (which support body). [Of these the ten senses of perception and the mind manifest their powers in the body.] They declare their own authority and (boldly) affirm, "we manifest and support this body."

3.

"To them Pran or life who was the chief of all said, 'Indulge not such vain delusions. I have divided myself into five different capacities and thus do I support the body.'"

4.

"They became indignant and did not put faith in his words. He (Pran) proudly started up (in order to manifest his supremacy.) Seeing him thus to exert proudly they all exerted (to declare their own powers,) and on his becoming motionless they at once became destitute of all exertion. Just as the bees on seeing their master to make effort stir up, and on its courting rest they all give up exertion, so these external and internal senses of perception (knowing that their exertion and inertia entirely depended upon the exertion or inertia of Pran, became pleased and sang his eulogium.

5.

"It is this Pran which burns as fire, it is the sun ; it is the cloud ; it is Indra ; it is air ; it is the earth ; it is Rayi ; it is the Lord of the universe ; it is great and small, gross and subtle ; it is ambrosia (the support of the gods).

6.

“ Like the axle fitted in the nave of a chariot-wheel everything has its existence in Pran. The *Ric*, the *Yajuh*, and the *Sama*, the isacrificial rites, the Kshattras (protectors of all) and the Brahmans (performers of sacrifices) are all Pran.

7.

“ Thou art the Prajapati, the Creator of all, and as such thou takest birth in the womb, and thou art born (as the image of the parents). To serve thy purpose are these beings and to offer thee their sacrifices (through their senses) for thou dost exist in their senses of perception.

8.

“ To the gods thou art the Sacrificial fire (through which they receive their portion of *homa* sacrifice) ; to the *pitrīs* (deceased ancestors) thou art the more commendable (than the offerings to the gods) *Swadha* (which term is indispensably uttered in offering oblations to the forefathers in *shraddh* and other ceremonies). Thou art in fact the acting principle in the eye and other organs of sensation, in *Atharvan* or *Shiva* and in beings like *Angirah* (one of the seven heavenly Rishis).

9.

“ In thy glory thou art the Lord of the universe ; thou art Rudra (the destroyer of Kosmos) ; thou art the sole preserver (of the universe). Thou (constantly) movest in the skies ; thou art the Sun ; thou art the Lord of the heavenly luminaries.

10.

“ When thou (in the shape of clouds) showerest down rain then these thy *creatures* move for their livelihood. They enjoy happiness (on being nourished by the food thus produced) ; and food is the product of desire.

11.

“ Thou dost not require any ritual purification (for being the first-born there is none to purify thee, and thou art therefore naturally consecrated) ; thou art, O Pran ! celebrated in the Atharva Veda as *Eka-Rishi*, the consumer of sacrificial offerings ; thou art the Lord of everything existent in the universe. We are the offerers of sacrifices to thee and thou art our progenitor.

12.

"That body (power) of thyself which sits in the power of speech, that which is in the ears, that which is in the eyes and that which is in the mind, tranquilize those powers and do not let them be disturbed.

13.

"All earthly substances are under the control of Pran, may even those which exist in the third celestial plane (Heaven). As the mother supports her children so do you protect us, and bestow upon us prosperity and wisdom."

The Third Prashna.

1.

Then *Kaushalya* son of *Ashwala* questioned him : "Most worshipful father! from what cause is this Pran originated, how does it enter this body, how again it divides its own self. How it manifests power, and how it entertains the external (*adhibhuta*, nature, and *adhidiva*, God) and the internal (spiritual) world."

2.

To him the *Acharyya* replied : "you have asked me not a very easy question ; but you are gifted with the true knowledge of Brahma and I shall therefore tell thee what you want.

3.

"This Pran has its origin in *Atma* (or Brahma, the Absolute). As the shadow of a man has its cause in the man, so this Pran (equally unsubstantial as the human shadow) depends for its existence upon that Absolute Being, and it acquires body through actions performed by its mental propensities.

4.

"As the king employs his dependents (by ordering) "You govern this and you govern that province, so this Pran employs the minor functionaries (which are but part and parcel of the paramount Pran) in the performance of their several duties.

5.

"Of these subdivisions of Pran : at the anus and the urinary organs sits *Apana* (to perform the functions of those organs) ; in the eyes and the ears, as well in the mouth and the nose sits (the supreme)

Pran himself; between them (at the naval region) is Samana. This Samana makes even whatever is taken as food and drink which give rise to the seven flames. (These seven upward flames, caused by the offering of food and drink to the fire residing in the abdomen, and passing through the head, enable the organs of sensation to do their functions).

6.

"In the region of the heart dwells the *Jivatma* (the individual soul). Here are a hundred and one (principal) *nadis*. These principal *nadis* are each of them hundredfold, and are connected with seventy-two thousand branch arteries. In these flow the *Vyan* (air).

7.

"Then, the *Udan* (air) flows upward through the one (*Shushumna*) the first in importance of those hundred and one principal *nadis* it leads the virtuous to the world of the blessed and the sinful to hell, and those to the human world whose life is one of mingled virtue and vice.

8.

"The sun is the external Pran, and it rises (in the sky) thus favouring the sense of vision (by giving it light to distinguish forms). The Being who is the Deity on earth, attracts the *apan* air of man (and thus prevents the *apan* air to pull him down); the *samana* air occupies the middle space (and preserves the equilibrium of the body); the external air *cyana* is diffused in the whole body.

9.

"The *udan* air is in fact the moving spirit (in the body). When this force becomes tranquilized, then with all the senses of perception and the mind, the soul passes on into a new body.

10.

"The *Jiva* reverts to Pran with the state of mind (which exists at the time of death). Combined with the spirit of *udan* and with the individual soul, the Pran takes the subject to his wished for region.

11.

"That truly wise person who thus knows Pran, never becomes destitute of progeny. On the decay of his body he enjoys immortality (being one with Pran). This is the purport of this Sloka.

12.

“ He who knows of the origin of Pran, its coming into body and remaining therein (inorder to enjoy its cherished desires), its lordliness in five different capacities and its existence in the external and the internal world, enjoys immortality, surely he enjoys immortality.

Bhagabat Gita with Sankar-Bhashya.

Sankar's Introduction.

Om. Narayana, the support of all existence, is above the *Abyachita*, or the unspeakable State ; the Itiranyagarva or the Mundane Egg, the prime cause of the Kosmos took birth in the *Abyachita*, and within this Egg were generated these various spheres of the Kosmos as well as the Earth with its seven continental islands.

That Supreme Being having created the universe, in order to secure its preservation at first brought into existence Marichi and other Prajapatis and by them was propagated the *Prabritti* Religion of the Vedas, that religion which leads mankind to perform the various vedic rites and sacrifices as the means of obtaining bliss. Then He created others named Sanaka, Sananda and so forth, and they propagated the Nibritti Religion teaching mankind *Gnan* or the knowledge of the Absolute, and *Bairagya* or non-attachment to the pleasures of earth.

Of two kinds is the Religion propagated by the Vedas : the one is marked as Prabritti Religion and the other is the Nibritti course. Of them the one which is the means of preservation of the universe as well as the direct path for the attainment of earthly welfare and prosperity and final bliss of mankind, this Vedic Religion being for a long period practised by the Brahmanas and the other classes and by all who sought for good, in course of time became impure and irreligious through the avarice and consequential loss of wisdom and conscientiousness of its priests and followers and in its place sprang up irreligion. The First Being Vishnu called Narayana in order to maintain the preservation of the universe and to protect the Brahmanas and Brahminism on earth took birth as Krishna in the womb of Devaki as the son of Vashudeva.

That Original Being is always surrounded by his godly powers and sublime state, and transcendental splendour always shines round him; He is without origin and He has no destruction, He is the creator of all beings, His perception is always clear and He is in His nature always free : still in order to do good to mankind, He controlling his own Vaishnavi Maya, the Mula Prakriti, having the three-fold *Gunas*, became incarnated in his own Maya. Himself nothing to desire for, yet out of kindness to the human race He instructed Arjuna in the two kinds of Vedic Religion while he was drowned in the ocean of sorrow and grief. For Religion, if it is engrafted in the virtuous and the noble and practised by them becomes vastly propagated. This Religion as instructed by that great Being has been strung into seven hundred slokas by the all-knowing sage Vedavyasa and styled, *The Gita*.

This Gita Shastra is therefore an abstract of all the Vedas, it is a compendium of the vedic teachings and consequently it is very difficult to comprehend. In order to make its purport clear, many have propounded its meaning, but they have come to different views and their commentaries are understood by men in a contradictory and incorrect sense. Seeing this, and in order to define its true and conscientious meaning, I shall propound a brief commentary.

Of this Gita Shastra the object is briefly to secure the sublime transcendental bliss and to check the continual earthly transmigrations called *Samsar* and this can only be acquired by the total abandonment of all actions as well as by the unbroken knowledge of the Absolute *Atma*. Alluding to this religion of the Gita it has been said by Him in the *Anugita*, "that religion is the one sufficient which teaches men to know Brahma;" and in another place of the same work it has been said "Men are neither religious nor irreligious, but they are doers of good and evil (unto themselves.)" "He who thinks nothing, but sitting in one place and restraining his senses mingles his consciousness with the Higher consciousness of Brahma, his Knowledge of the Absolute obtained by the resignation of all earthly concerns becomes the means of his final emancipation." And in this Gita too it has been said to Arjuna in the end, "Forsaking all religions put faith in me alone." And for the acquisition of welfare and prosperity of mankind the Prabritti religion has been propounded instructing men to perform actions proper to their own class, such actions though they are the means of reaching the states of gods, when performed without desiring any such result and resigning the fruits of such actions in the Supreme Being they then become the means of sanctifying the mind and

increase the clear unalloyed *Satva* guna. For persons of pure *Satva* guna naturally become fit to act in the light of divine knowledge and ultimately acquiring the knowledge of the Absolute they reach that final goal above which there is nothing! Alluding to these truths it has been said "The Yogis who have controlled their senses and subjugated their mind perform actions for their self-purification without any attachment for the consequences of those actions, for they resign the actions and their consequences in the Brahma."

Having clearly expounded these two kinds of religion, the Highest Good as well as the sublime State of the Supreme Being who is designated *Bashudeva* and known as *Parama Brahma*, I engage myself in the exposition of this *Gita Shashtra*, for by the attainment of a true knowledge of its meaning, man could acquire all that can be accomplished in this world by the unflinching faith and perseverance of humanity. The opening line is the query of *Dhritarashtra*, "In the *Dharmakshetra* &c.

CHAPTER I.

[N. The commentary of Sankaracharya commences from Chapter II, precluded by a general review of Ch. I. The notes given below have been compiled from the Commentary of Anandagiri and from the *Subodhini* of Sridhar Swami.]

I.

Dhritarashtra said : "Tell me, Oh *Sanjaya* ! what has been done by our men and the *Pandavas* assembled to make war in the sacred field of *Kurukshetra*."

NOTE. 1. The two antagonistic forces which fought the great battle of *Kurukshetra* consisted of the party of *Durjodhana*, the son of *Dhritarashtra*, on the one hand and the five sons of *Pandu*, deceased younger brother of *Dhritarashtra* on the other. *Dhritarashtra* was born blind, and therefore remained at home while all the kings, princes and chiefs of Hindustan both Hindu and *Mlechha* had united under the banners of one or other of the two sides. But though himself deprived of both physical and mental sight the voice of *Sanjaya*, his well-wisher who was gifted with *Gnan-chakshu* (the eye of knowledge), poured into his ears detailed accounts of the battle-field. Hence it is that the blind king addresses him for information. The battle-field is called "*the sacred Kurukshetra*", because *Kuru* an ancestor of *Dhritarashtra* and his kinsmen (who are therefore called after him *Kauravas*) performed for his spiritual purification religious austerities in this field, and thenceforth it was revered as a sacred place of religious worship.

II.

Sanjaya said : There, king *Durjodhana* on beholding the army of the *Pandavas* marshalled in military array went to his tutor and thus spoke to him,—

NOTE. 2. Whether the enemies of *Durjodhana* seeing the mighty array on his side under the generalship of such cool-headed warriors like *Yishma* were convinced of their own weakness and overpowered, or that both parties afraid to incur the inevitable sin of human slaughter in case of battle

had scrupulously abstained from it, was the object of Dhritarashtra's question prompted as it was by his dependence upon and affection for his son. Seeing this, Sanjaya answers to show that the Pandavas had no cause of fear; on the other hand, king Durjodhana was panic-stricken at the sight of the splendid army of the Pandavas under Dhristadumna and others, and when the signal of war was about to fall he presented himself respectfully to his tutor and protector Drona Acharya, and concealing the tremor of his heart vaunted as follows. (*Anandagiri*). Drona Acharyya although a Brahmin by caste was a great master of arms and he was appointed tutor to the princes of the Kaurava family.

III.

"Venerable Preceptor! Behold this mighty army of the sons of Pandu arrayed in military order by your wise pupil, the son of Drupada.

NOTE. 3. "Disregarding the renowned and veteran warriors of our side the vast army commanded by Yudhishtira and the other Pandavas stands dauntless as if the presence of you all does not strike terror into their heart." To represent the contempt of the enemy was the object of Durjodhana as he intended to arouse the anger and hatred of Drona against them, (for although Drona followed the standard of Durjodhana, he loved Arjuna the hero of the opposite side and the most favorite of all his pupils, even more than his beloved son). Moreover he also hinted at the inadequacy of the enemy's force to convince the general that it was an easy task for him to send them to the house of death. Dhristadumna was the son of king Drupada, the father-in-law of the Pandavas, and Durjodhana extols him as the *wise pupil* of Drona in order to indirectly make Drona feel the competency of the opposite force when marshalled by such a renowned and veteran soldier (*Anandagiri*). Williness and insincerity mingled with alternate haughtiness and sycophancy were the true characteristics of Durjodhana's temper. The term *Chamu* in the text means an army consisting of 3645 foot-soldiers, 2187 horse, 729 elephants and 729 chariots. It generally means a large army.

IV.

"In this army there are great warriors, wielders of mighty bows, who are equalled in battle only by Bhima and Arjuna,—Yuyudhana, Birata and the great warrior Drupada;

NOTE. 4. Durjodhana describes the valiant heroes of the other side lest they be disregarded by the General and sufficient preparation be not made in time. In the two following Slokas also he mentions the choicest heroes of the opposite side.

V.

"Dhrishtaketu, Chekitana and the valorous Kishiraja; Purujit, Kuntibhoja, and Saibya the bravest of men;

VI.

The bold Yudhamanyu and the heroic Uttamauja; the son of Subhadra, and the sons of Draupadi are all of them great charioteers (*maharatha*).

NOTE. 6. "He who alone fights against eleven thousand warriors and has long experience in the science of arms is denominated a *maharatha*. He

who is competent to fight against unnumbered enemies is termed an *atiratha* ; a *rathi* is one who fights against one charioteer, and below this a soldier is called *ardharatha* (*ardha*, half and *ratha*, chariot)."

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VII.

"Foremost of the twice-born ! next understand the most distinguished warriors on our side, those leaders of our ranks whom I shall describe for your comprehension.

NOTE. 7. Durjodhana suspecting lest the *acharyya* on hearing his description of the enemy would take him to be convinced of their superior strength and therefore frightened, and consequently would dissuade him (Durjodhana) from hostilities and advise him to seek peace, thus describes the choicest heroes on his side controlling for the time his own terror. He further takes this opportunity of showing off his own carelessness of his foes. He addresses Drona as "the foremost of the twice-born" thus indicating that what he was about to say was not unknown to Drona who was not only the first among the three twice-born classes but was also the chief of the elders versed in the three Vedas. (*Anandagiri*.)

VIII.

"Yourself, Vishma, Karna, and Kripa the conqueror of battle ; Ashwathama, Bikarna, the son of Somodatta, and Joyadhrata ;

IX.

"And beside them there are other numerous heroes who are willing to sacrifice their life in my cause, and all of them armed with various kinds of offensive weapons and skilful warriors.

X.

"But still our force under the command of Vishma as bulwark seems incompetent, while the enemy's force guarded by Bhima is sufficient and strong.

NOTE. 10. This Sloka has been explained by Anandagiri in a different way than the above which is the view of Sridhar Swami. Anandagiri very skilfully explains in four different varieties of construction that Durjodhana meant to represent the superiority of his own force over the enemy, but it is rather far-fetched while the simple construction taken by Swami is clear. Anandagiri's explanation :—"Our force is far superior in number to that of the enemy and commanded as it is by the renowned and cool-headed warrior Vishma it is competent to vanquish the enemy, while the scanty force of the enemy guarded by the unskilful and irresolute Bhima is quite insufficient to defeat our overwhelming force."

"That Art Thou."

Chhandogya-upanishad.

"This so solid seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

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Sree Krishna.

NO the greatest spiritual figure that has ever appeared in the religious drama of the world, to Him who is looked up to as the guiding star by about two hundred millions of human beings, to Him whose praise was sung by Kapila, Shuka, Vyasa and Sankaracharya in various melodious hymns, to the characterless being whose character has become an anomaly in the eyes of the modern moralist, to the One and the All, we salute. If Buddha and Christ be regarded as physical incarnations of morality, it is degradation to call Khrisna the ideal moral man. "Moral" is a relative term and to apply it to the Supreme being is the height of folly. If one wishes to see the very physical incarnation of the Vedanta Philosophy he must place Khrisna before his eyes. Khrisna is unique, and to compare him with Buddha or Christ would be to compare things which *can not* be compared at all. When we deny that Khrisna was a "moral" being, our readers should at once understand that no comparison can at all be instituted between Him and other great religious reformers. Like the spot in the moon, the attribute "moral" would be a stain on Sree Khrisna. Moral and immoral are like the positive and negative poles of a magnet and Sree Khrisna is the neutral centre.

Moral and immoral are like the centripetal and centrifugal forces, and Khrisna is the equilibrium. True it is that Rama was the very incarnation of virtue, yet he is not universally acknowledged in India as the Supreme Being. The spiritual history of this country is full of great saints, reformers and world-renowned moralists ; and it is a strange fact that this spiritual galaxy have placed the feet of Sree Khrisna over their heads with one accord. The orthodox Christian missionary is puzzled. He can not understand, how could Sankaracharya and Suka Deva, the staunchest moralists the world has ever seen, make Khrisna the be-all and end-all of their existence ? As it is impossible for the unpurified mind to understand the Vedanta system, so it is equally impossible for it to understand the *characterless* Khrisna ! To our mind virtue and vice being relative terms can never be applied to one who is regarded as the Supreme Being. The being who is equal in virtue as well as in vice is to us a grander being than the extremely virtuous man. One whose mental equilibrium remains intact in every action which the human mind is capable of imagining is the grandest being in the universe. The great Karmic Law can never affect that being who acts without *sungum* or attraction. To teach this great lesson practically Khrisna came to the world ; and to teach this great lesson *practically* he treated Vice and Virtue alike. In every line of the Bhagabat Gita is stamped this great lesson, and the whole of Khrisna's *mayavic* life is an embodiment of this teaching. Action committed without *attraction* is neither virtuous nor vicious and *such* action is termed *Lila* in Sanskrit. Such action is the corner-stone of the highest Rajyoga, as is stated in Sloka 18. Chapter IV. of the Gita. Of course such action is not possible for one who is the unwilling slave of his past *Karma* ; but this is natural for one who is regarded as the very incarnation of the Supreme Being. Conceive a man who is trying his utmost to fly from vice to its opposite pole virtue, imagine also a being to whom heat and cold, virtue and vice are the same ; and you will find that the latter is *infinitely* superior to the former. The one is the infinite, the other is the finite, the one is the absolute the other is the relative. To try to compare the one with the other is impossible. Judged from the above point of view, Khrisna is unique among the greatest religious teachers and reformers of the world. He is like the moon around whom cluster like so many stars, Buddha and Sankaracharya, Christ and Chytania. As the teachings of Gita are unique in their philosophical depth so is Khrisna, surrounded as he is by transcendental majesty. For this reason, Khrisna is regarded as the *avatar* of *Mahavishnu*, not of *Vishnu* as is wrongly supposed. How could this impersonal *Mahavishnu* become an *avatar* ? To explain this clearly

would lead us to the very root of occult doctrines which no student of occult philosophy is allowed to reveal; suffice it to say that Mahavishnu is consciousness *per se* and it should not be confounded with Vishnu, one of the sacred triad of Hindu Philosophy. It is impossible for the ordinary man to understand the consciousness of the incarnation of *Mahavishnu* and pass judgment on the actions of one who is beyond the duality of relative existence. We the inhabitants of this little globe, chained by the shackles of Karma, occupy a plane of consciousness rather insignificant compared with the consciousness of the beings of other mighty chains which light up the unfathomable space. It is almost sure that there are millions of beings in the universe superior to us. Their pleasures are of a far higher order than ours. What is attractive to us may be loathsome to them. If this be the case, we can not understand how can Mahavishnu take pleasure in sensual pleasures,—the pleasures of an ass? Let us for a moment imagine that Khrisna was a man and that he had no connection whatever with Mahavishnu. We are bound in this case to accept every statement regarding Khrisna, if we accept the love stories regarding him. For it would be sheer injustice to take one portion of his life and reject others. We find, then, that Khrisna comes in the world adorned with *four hands*, two of which disappear just after his birth; when a mere infant he kills the giants *Putana* and *Trinaburta*. A few months after he kills *Butsasur*, *Bukasur*, and *Aghasur*. Some-time after in order to convince *Brahma* of his divine incarnation he transforms himself into a host of little children at the same moment of time (Vide Bhagabat Sec. 10. Chapter 13.) The extinction of the fearful serpent *Kalia* as well as the killing of several *Danavas* follow in rapid succession. The love affairs connected with Khrisna's life took place between the ages eight and twelve! A child of nine years making love with sixteen hundred damsels! Before his sixteenth year he leaves his native city *Brindabun* and the whole of the great epic *Mahavarata* fails to record a single sigh of Sree Khrisna for his companions of *Brindabun*. The manhood of Khrisna is familiar to our readers through the epic *Mahavarata*. In the very midst of fighting he shows *Arjuna* his *Biswa-rupa* (universal form) and propounds the grand doctrines of the Bhagabat Gita. Khrisna is never known to shed a tear even at the extinction of his whole family which was partly brought about by himself. When the time of Nirvana was at hand, Khrisna retired into a solitary jungle and immersed himself in *yoga* sleep. Thus the greatest figure in the world's history passed away.

Our learned orientalists are apt to laugh at miracles. Science, they say, has destroyed the very foundation of miracles. According to them

the miracles of Jesus and of Khrisna are pure myths. But what do you know of Nature's infinite laws, wise ones of the earth? What do you know of matter beyond the simple laws of some chemical action? How do you know that miracles are opposed to the higher laws of nature. The gross materialist who preaches a philosophy "for dogs and not for men" to use an expression of Carlyle, has become so inflated with self-conceit that he is sometimes apt to regard himself omniscient as regards the laws of nature. Does he not know that miracles are a synonym for the *higher laws* of Nature? We fully believe that the great founder of Christianity did perform miracles every second of his career; and those miracles were nothing else than the higher laws of nature of which the materialist is completely ignorant. It is sheer presumption for an insignificant inhabitant of this insignificant globe to pass judgment on the great Lights of the world,—a Jesus or a Khrisna, a Buddha or a Sankaracharja. The spiritual influence of these great reformers is felt by the whole of mankind and these materialists are being reduced to their kindred dust in silent oblivion!

It may be asked, what was the mission of Khrisna? The object of all the great religious teachers of the world is to place before the world the moral figure of the ideal man. But Khrisna never preached to the masses; he shines in the *Mahavarāta* as its chief political figure. The Gita itself was at first intended for his favourite disciple Arjuna. What part then, did Khrisna play in the moral history of the world? The answer to these questions is given in Sloka 8, Chapter IV of the Gita. There he distinctly points out that he becomes incarnated in various *yugas* to punish the evil-doers and to protect the virtuous. The Supreme Being here teaches plain morality and *Bhukti* as Jesus, and there He propounds the grand doctrines of rebirth and *Karma* as Khrisna; he appears like the avenging law of Nemesis and again as the very embodiment of humility and virtue. To the Hindu the Supreme Being has infinite aspects; to the orthodox Christian he has only one!

A clear comprehension of the principle which underlies the *Karmic* law will enable us to understand Sree Khrisna fully. An action is neither good nor bad if it is committed without *Satngum* or attraction. Such action being equivalent to the action of an inanimate being is not subject to moral law. Khrisna plainly states in Gita that it is not He but the great moral law which punishes or rewards the doings of an individual; action and reaction apply to the moral as well as to the physical law, and it is simply attraction which leads one through embodiment after embodiment; all actions of Khrisna's life were entirely free from attraction. Like the infinite space He remained unaffected to the last either

by good or by evil. He did not come to the world as a reformer, His object was simply to punish the evil-doers and to set an example to the world ; also to draw after him as many souls as possible to Nirvana. For this reason He made himself the idol of all the inhabitants of his native city. The old men of his time used to love him as their son, His associates used to love him as their dearest friend, and the damsels used to love Him as their lover. He tried to bind every one to him by the chains of attraction so that they may reach his sublime state in future. In the Bhagabat he says plainly to the young damsels of his native city that attraction towards him is sure to lead them ultimately to the sublime state. To open the way to *Mukti* to the virtuous, and to punish the evil-doers was, therefore, the sole mission of the incarnation known as Sree Khrisna.

Those who are apt to consider the love stories connected with Sree Khrisna's life as an allegory may note the following:—Sree Khrisna represents the universal Atma within the seventh psychic centre situated in the crown of the head called *Sahasradala pudma* ; the melody of his flute is the mystic sound of the Pranava which the yogi hears during Samadhi. Brindabun with its thousand forests represents the human head with the *Sahasradala pudma*. The sixteen hundred petals of the *Manas Chakra*, a psychic centre situated just below the *Sahasradala*, represent the sixteen hundred damsels of Khrisna. The spiritual ambrosia called *Amrita* in yoga philosophy is Khrisna's love. *Radhika*, the chief beloved of Khrisna with her eight companions, represents the *Para Prakriti* (vide Gita VII, Sloka 5.) *Chundrabulli* another beloved of Khrisna with her eight companions represents the *Apara Prakriti* (vide Gita. Chapter VII, Sloka 4.) It should be remarked here that the very names of the eight companions of *Chundraballi* signify in Sanskrit the evil passions of the mind ; while the names of the eight companions of *Radhika* signify the virtuous attributes of man. This fact supports the theory that the love of Khrisna is an allegorical representation of the spiritual drama which is being acted daily in the *Sahasradala pudma*. Again if we look to the root of the word Khrisna we find that it is derived from the Sans. *Kri*, all, and *Na*, Atma, which mean the Atma of all.

Leaving the allegory aside and taking the record of Sree Khrisna's life as true we can not but place him in the front rank of those who are regarded by the unanimous voice of all mankind as the spiritual lights which lead men to salvation. All his actions were *Niskama* (without attraction) and he left his body in Samadhi. He is regarded by the greatest Rishis of this land as the *Purna Brahma*, the incarnation of the Absolute. If one likes to see the very embodiment of the Vedanta philo-

sophy, he will not be satisfied with Buddha or Sankara, with Rama or Christ, with Mahomet or Chytanis; only the spiritual grandeur of Sree Khrisna will shine before him like the absolute space from whose standpoint the million-fold curtain of Maya is non-existent.

The Absolute and the Relative.

THE object of the present article is to establish on a scientific basis the existence of the Absolute. Human reason may not penetrate into the innermost depths of the Absolute, but it does not follow from this that it can not prove the existence of the same. The Absolute can not be conceived by the mind of man, because, as will be hereafter shewn, it is not related to the phenomenal world; so we can never have direct knowledge of the Absolute by pure reason alone; but we can arrive at it by the negation of all conceivable attributes of mind and matter. The Absolute, not being apart from the finite, can be cognized intuitively by the mind, though reason may fail to grasp its essence.

The doctrine that correlatives imply one another is placed beyond doubt by scientific thinkers. That the idea of centre can not exist apart from the idea of a circumference is evident. Here centre implies circumference and *vice versa*. In the same way, the idea of the finite is not apart from the idea of the infinite. The idea of the "infinite" has only a relative existence, the other term of the relation being "finite". The idea of the infinite is as much an object of thought as the finite. We may well imagine that space is not at all bounded, just as we can imagine that a circumference must have some limit. A word may be said here with regard to the identity of *thought* and *being*. When we try to imagine the infinite space, our mind becomes almost infinite for the time being; on the other hand, when we imagine a finite object our mind becomes finite.

It has been said before that the finite and the infinite imply each other. What do we mean when we say that the idea of the infinite can not exist without the idea of the finite? We mean simply that the finite is the basis or *substance* of the infinite and *vice versa*. Strictly speaking, we mean that the finite and the infinite are substantially the same. This idea of the substantial unity of mind and matter where thought and reason reach their vanishing point gives us a vague intuition of the Absolute; and a habitual prolongation of this attitude of consciousness by the processes of *yoga* can alone solve the mystery of the Absolute. The

Absolute is, therefore, neither finite nor infinite *alone*; nor is it apart from either of them. It is the idea of the substantial unity of the finite and the infinite when thought and reason reach their vanishing point.

If we do not admit the Absolute identity of the finite and the infinite, the knower and the known, mind and matter, let us see in what difficulty we are landed. We shall have to admit the existence of the *seen per se i. e.* apart from the *seer*; conversely, we shall have to admit the existence of the *seer as seer* apart from *seen*. In other words, we shall have to admit that color is seen and unseen, odour is smelt and unsmelt, sound is heard and unheard, taste is tasted and untasted, touch is touched and untouched at the *same moment* of time. This argument holds not only for man but for any being in the universe, however high or however low in the scale of evolution, in as much as we are concerned only with the *knower* and the *known*. We do not argue that the *knower* or the *known* will cease to exist *per se* in the absence of each other. All that we maintain is this that apart from the known the *knower* will be absolute and apart from the *knower* the known will be absolute.

The idealist derives everything from the mind. He posits mind as the cause of all material phenomena; *i. e.* he posits the sense of ego or I-ness before non-ego. How can the sense of ego or I-ness come in the absence of non-ego? The idealist is wrong, and his theory is against the common sense of mankind. The materialist, on the other hand, makes the non-ego the cause of the ego *i. e.* he conceives a state of thing which is inconceivable. While he posits matter before mind, he unconsciously places himself along with matter. What kind of matter is that which is unseen, unheard, and untouched? What kind of "known" is that of which no knower can be conscious in the universe? How could the sense of "I" (the only kind of consciousness the materialist is aware of) arise if not simultaneously with non-ego; the ego implies as its co-relative the non-ego. The materialist by positing ego after non-ego commits the same error as the idealist? If non-ego be the cause of ego, it must have at first come into existence and afterwards became conscious of non-ego. In other words, the sense of ego or I-ness can exist *per se*; which is not only against reason but also against common sense. Ego and non-ego not being the cause of each other must have arisen simultaneously, *i. e.* they are substantially the same. This substantial unity existing *per se* is the Absolute.

The same remark applies to the sense of "interior" and "exterior." The idea of "interior" is the form in which the mind and its thoughts exist. The idea of the exterior is the form which makes objective existence possible. Interior implies exterior and *vice versa*. Interior

and exterior are substantially the same. And this "interior-exterior-full" Being is the Absolute of the Vedantist.

Let us see whether the arguments of atheism do not lead us towards the existence of the Absolute. Speculative atheism denies the existence of the Infinite and holds that the sum total of all existence is a limited quantity. Is it possible? Is it possible to conceive a finite object without conceiving it as one out of many? Is not a finite object related to some thing beyond itself? Is it possible to think that a finite object or a number of finite objects exhaust the universe of being? If the finite object of the atheist does not stand in relation to some other thing, then it does not occupy any definite place in space and is therefore Absolute.

As a centre can not exist without circumference nor the circumference can exist without the centre, so the finite can not exist without the infinite and *vice versa*. As the conception of the centre involves that of the circumference, so the conception of the Absolute involves the conception of the finite as well as of the infinite. The Absolute is neither finite nor infinite (as contrasted with finite) but it is something in which the finite and infinite are combined out of all relation. It is neither conscious nor unconscious but something which is the substantial unity of the conscious and the unconscious, *viz.*, it is transcendental consciousness. As the circumference, though not the centre, can never be thought apart from the centre, so the universe of attribute though not the Absolute, is never different from the Absolute.

That which is beyond relation, must be without attribute. Attribute implies mind or the Knower, but the absolute not being a knower, must be without the attributes of Good or Evil. As, according to science, sound does not exist in Nature *per se* but arises out of the relation which exists between the ear and the ethereal vibrations, so Good and Evil do not exist in the Absolute which is neither the knower alone nor the known alone. How can the Absolute love or hate when from its stand-point there is nothing else? How can it be proud or humble when it is neither great nor small? How can it have the sense of "I-ness" when it stands in relation to no-body? How can it have the sense of "Not-I-ness" when it is never "I"? For as darkness is related to light, so is non-egoism to egoism.

The absolute can neither have the sense of one nor of many, for, it stands in relation to nothing else. The one implies the many and *vice versa*. The sense of one is as much a result of duality as the sense of many.

Intuition, perception, imagination, reasoning, and memory are the

five great faculties of our consciousness. By intuitive knowledge we mean *direct knowledge* prior to imagination, reasoning, and memory; in other words, intuitive knowledge furnishes the materials on which the other faculties of the mind are based. The sense of an external world is *intuitive* knowledge. I do not mean that the ideas of color, figure, distance &c. are given by intuition; all that I mean is that the sense of the something *external* to us is given by *intuition*; and no one can deny it. This knowledge is not derived from reasoning, memory, or imagination, but it is the basis of all of them. This sense of the external world is the fundamental knowledge on which the whole science of Physics is based, in other words, we may conclude that the scientists, whether consciously or unconsciously, have held that intuitive knowledge, must be granted as true from the standpoint of man. If it be held that this intuitive sense of the external world is not true, the whole fabric of modern science will fall. We may, therefore, infer from the above that the direct knowledge derived from intuition is true from the standpoint of every conscious being. The perception of colour, figure &c. though direct perception is sensual perception, while intuitive perception is of a hypersensual nature.

Let us see whether any other conception arises directly in our consciousness which is allied to the conception of an external world. Is there any conception which is not derived from the senses, imagination, reasoning or memory? It is the conception of a perfect being, which conception is not given in the intuition of something "external" as mentioned above, and which is not derived by reasoning, nor by the processes of combination, separation, amplification &c. which may be called imagination. The conception of a perfect being is original and intuitive and therefore true. Just as a plant with consciousness of a far inferior nature to the consciousness of man can not have the idea of an external something, so a man whose faculty of hypersensual perception is latent may not have the conception of a perfect being. But that this intuitive perception is universal no man will deny.

If we deny the truth of such hypersensual perception, let us see in what difficulty will it land us? To conceive a thing as non-existent is self-contradictory. Because in that case we mean that we can simultaneously *think of a thing which does not exist in thought*. And are we directly conscious of anything but ideas or thoughts? *

The Absolute can not be the cause of anything for cause implies relation with the effect and effect implies relation with the cause. The Absolute Being can neither stand either as a cause or an effect to anything else.

The Absolute not being the cause, it is evident that the universe was never created. As far as we are aware the universe consists merely of "form" and "name." All other qualities vanish with the disappearance of form and name. It has been proved before that from the absolute standpoint the universe has no existence. Therefore, the human egos including all the varieties of form and name are phenomenal modes of the absolute. Just as the imaginary "serpent" is of the "rope" so is the "universe" of Brahma or of the Absolute. Time and Space, ego and non-ego, do not exist from the Absolute standpoint. But in the world of phenomena, they are true as related to each other. There is nothing finite *per se*.

The Universe is eternal, it being the mode of the Absolute Eternal. Egos, the phenomenal modes of the Absolute, are coming and going eternally in the Absolute. Ignorance perpetuates the phenomenal existence of the ego and the universe. Knowledge makes both of them Absolute. Millions of systems start into being as modes of the Absolute and millions disappear in no time.

As liquidity is not distinct from water, so these phenomenal universes are not distinct from the Absolute. As the "imagined serpent" is distinct as well as not distinct from the "rope," so is the universe *distinct* as well as *not distinct* from Brahma. From the Absolute standpoint the ego and the universe are *not*; from the relative standpoint they exist. While each of them is Absolute *per se*.

Modes or phenomena are as natural to the Absolute and liquidity to water, as motion to air, and so forth. It is as absurd to ask, "How the modes come into existence as to ask, "How the Absolute has come into existence." For the "mode" is co-eternal with the Absolute.

From the Absolute stand-point the world-process is neither true nor false. The conceptions of true and false belong to the world of phenomena and not to the word of noumena. The Absolute is neither true nor false and the world-process is natural to it as the wave is natural to the ocean. It is a mistake to suppose that from the stand-point of the Absolute the universe is "false;" on the other hand, from the stand-point of the Absolute the universe *as such* has no existence.

When the Vedanta says that the world-process is a "fiction" it simply means that duality is changeful when compared with the Absolute unity.

True and false have no doubt a relative existence in the world of relation. Here, the true is true *as such*, and the false is false *as such*. It is of no use arguing that there is no truth in the world of fiction. As long as the world of fiction exists all its laws are relatively true, and from the Absolute stand-point they are neither true nor false.

A Study of Bhagabat Gita.

CHAPTER III.

KARMA YOGA.

THE third chapter of Bhagabat Gita opens with Karma yoga. The word yoga is used in Gita in various senses. In this place Karma yoga means *doing work in such a manner as not to be affected by it from a spiritual point of view*. Karma includes thoughts as well as those physical actions which are the result of thoughts. (Cf. Sloka VI. Ch. III.) In the opening line the individual mind (Arjuna) asks the universal mind (Krishna) whether it is better to renounce *Karma* altogether or to do *Karma*. Arjuna commits a great mistake here; by *Karma* he understands physical *Karma*; and the following verses are simply a correction of this mistake.

The word Karma in this place includes three things: (I) Karma-Kanda, actions necessary to purify the mind; under this are included those religious injunctions which are intended to purify and *lighten* physical body. In short all those physical purifications which the Brahmin is enjoined to observe and which are foolishly considered superstition by our educated countrymen. Sankaracharya explains the word *Karma* in the above sense in many places of the Bhagabat Gita. (II) It includes thoughts of a *sensual* nature or thoughts directed towards an object of attachment. (III) It includes *deliberate* physical actions. There is a growing tendency among the recent commentators of Gita to exclude the first mentioned set of *purificatory* actions from the meaning of the word *Karma*. In other words *Karma Kanda* is considered useless as the stepping stone to *Gnyan Kanda*. No one can deny that the actions of our mind are partly dependent upon our physical body and that moderate fast etc. exert a great influence upon our passions. The mind unaided by physical purification can never extricate itself from the mazes of attraction. Hence the supreme importance of Karma Kanda.

In Sloka 3 he distinctly points out that the two grand paths of salvation are (1) *Gnanyoga*, (2) *Karma yoga*. The above two paths are not to be considered different from each other. The latter is but a step to the former. A beautiful simile in *Yoga Bhashia* says that *Gnan* and *Karma* are the two wings by which the bird (Jiva) attains *Moksha*. Krishna says that it is the nature of the mind to act; it is impossible to stop the actions of the mind altogether; all that can be done is to act without *sungum* or attachment (sloka 5.) It is of no use to stop physical

acts if the mind is internally active ; it is the mind which creates *Karma* and carries the *Jiva* from incarnation to incarnation. Physical actions of *whatever kind* if committed without attachment can not bring forth any result. Is a stone or wood responsible for its acts ? First learn by *practice* to act without attraction and *Gnan* (direct knowledge of self) will naturally follow ; from *Gnan*, *Mukti* will ensue (Sloka 12, Chapter II). In this chapter the monad who works for salvation *through* the world is held superior to the man who *leaves* the world ; because the latter works only for himself ; while the former becomes a guide to others. *Niskama* (attractionless) *Karma* in the world will gradually bring about certain stage in which desire will be uprooted and the monad will stand face to face before *Atma*. It must be clearly borne in mind that Sankaracharya in his *Bhasya* of the second chapter of the Gita states that *Karma* has nothing to do *directly* with *Mukti* ; *Karma* (*Niskama*) brings about the purification of the mind ; from this follows *Gnan* ; and from *Gnan* follows *Mukti*. Even *Niskama karma* is useless to the man who has attained *Gnan* (Sloka 17, Chapter III.)

In Sloka 27, Khrisna lays down the grand proposition that it is the mind and not the *Atma* which *acts*. The action of the mind is reflected on the *Atma* and the sense of egoism comes into existence. To express the above in philosophical vocabulary : the unconscious ideation of *Paramatma* produces Name and Form which comprise the phenomenal universe. The highest phenomenal existence is the universal "I" and the lowest form is matter. The "I" is the perceiver and matter is the perceived ; it is the *perceived* which acts according to its own laws ; the "I" is simply the neutral witness of its action. To think that the "I" is the actor is the root of *Karma*. To understand the above clearly one should bear in mind that according to Gita there are only three entities in *Karma* : (1) *Atma* (2) "I" (3) Mind. Matter (i, e, name and form) is equivalent to mind ; by *matter* is meant every form of matter either visible or invisible to us. One pole of relative existence is "I" (*Parush*) ; the other pole of relative existence is mind (i, e, matter) ; one pole is the Perceiver (*Gnata*), the other pole is the Perceived (*Gnaya*). Perception (*Gnan*) *per se* is *Brahma*,—Absolute consciousness. It may be noted here that Mr. Subha Row in his "Notes on Bhagabat gita" has stated that *Parabrahma* is beyond the Perceiver (*Gnata*), the Perceived (*Gnaya*), and Perception (*Gnan*). This is capable of being misunderstood. By Perception (*Gnan*) Subha Row means relative perception i, e, the perception in one state of consciousness as known to us. Perception (*Gnan*) *per se* is consciousness *per se*. It is absolute. The human monad should at first try to merge itself in the universal Perceiver (*Logos*) and from that standpoint to merge himself

in consciousness *per se*. Khrishna in Sloka 27 says that to take the "ego" as the actor instead of the mind is *Agnana*, i, e, absence of knowledge. This is the root of *Karma*. In the last line of this important Chapter Khrishna points out the nature of *Atma*. He says, "the essence of the physical body is the sense of perception. The essence of the senses is the mind. The essence of the mind is *Budhi*. The essence of the *Budhi* is *Atma*, consciousness *per se*." *Atma* therefore, is the last residue of all abstraction.

Buddha and Buddhism.

II.

WHEN Buddha arrived at a safe distance from his father's kingdom, he alighted from his horse, cut his luxuriant hair with his own sword and exchanged his royal robes for the yellow garments of an ascetic.

His first halting-place was at Rajagriha (the modern Raj-gir). Rajagriha was the capital of Magadha, the seat of Bimbisara, one of the most powerful princes in the eastern valley of the Ganges. It was surrounded by hills and forests on all sides, in the seclusion of which ascetics might be seen engaged in studies and contemplation or in the practice of mortification and penance, their object being the solution of the problems of existence and inward peace for their restless souls. Here Gautama attached himself as a disciple to two Brahman teachers named Alara and Udraka and learnt from them all that Hindu philosophy had to teach about this world and the next. After studying the system for a time, when he felt that the thirst of his soul was still unsatisfied, he resolved to go apart and to work out alone and unassisted, the great problem that so deeply engaged his thoughts.

From Rajagriha, Buddha went to Uruvela, a forest near the site of the present temple of Buddha Gaya and there in company with five other ascetics, he began his celebrated sexennial fast and practised severest austerities to attain the peace of mind. This self mortification had its anticipated result. One day as he was walking up and down, lost in thought, he suddenly staggered and fell to the ground. His disciples thought that he was dead. But he recovered and gave up his devotion to penance and began to take regular food. At that time of his life, when he stood in need of sympathy and good will of men, his former disciples forsook him and went towards Benares.

Left alone in the world, he wandered towards the banks of the river Nairangan, partook of some delicious food served by a female devotee and sat himself under the famous Bodhi tree near Gya to complete the work begun and carried under so many disheartening circumstances. There under the shelter of that sacred tree he gave himself up to higher and higher forms of meditation (Dhyana.) In this he only conformed to the Hindu yoga, a method of attaining union with the deity. This was one of the three paths which in truth every Hindu of that period was allowed to chose, for their own enlightenment and salvation. First was the way of works (Karma-marga), that is to say of sacrifices, of ceremonials rites as enjoined in the Mantra and Brahman portion of the Veda. The second was the way of faith (Bhakti-marga) meaning by that term devotion to one or other of certain personal Gods. The third was the way of knowledge (Jnana-Marga) as dealt in the Vedanta.

Kumarila Bhatta, the great reformer of the mediaeval age was the follower of the first; Buddha and the great Sankara advocated the third. Sree Chaitanya was the living personification of the second.

But to resume the thread of our narrative. Buddha sat for a long time in contemplation and the scenes of his past life came before his mind. The learning he had acquired was of no use, the penances he had practised were in vain, he was left alone in the world by his disciples. "Would he now return to his happy home, to the arms of his loving wife, to his little child, now a sweet boy of six years, to his affectionate father and his loyal people? This was possible; but where would be the satisfaction? What would become of the mission to which he had devoted himself." Just at the time when his budding wisdom was about to burst into a full blown flower, Mara the destroyer and personification of carnal desire made desperate attempts to oppose his complete emancipation from error and disquietude, but all were in vain. Long he sat in contemplation until the doubts cleared away like mists in the morning and the religious side of his nature had won the victory. "Sitting under the Bo-tree he went through, successively purer and purer stages of abstraction of consciousness, until the sense of omniscient illumination came over him; in all piercing intuition he pressed on to apprehend the wanderings of spirits in the mazes of transmigration and to attain the knowledge of the sources whence flow the suffering of the world, and of the path which leads to the extinction of this suffering". In the first watch of night he gained a knowledge of his previous existences; in the second watch of all present states of being; in the third of the chain of causes and effects, at dawn he knew all things. He now became Buddha i, e, the Enlightened. He was then transfigured, his body assumed a gol-

den color, his face glowed with the light of indwelling peace, and his eyes beamed with compassion and benevolence. The day light of truth now flashed before his eye. What was that truth which Buddha discovered? This was self culture and universal love, the essence of Buddhism. Let us now see how this internal self enlightenment first finds expression. It is said, the first words uttered by Gautama after the attainment of Buddhahood were to the following effect: "Through countless births have I wandered, seeking, but not discovering the maker of this my mortal dwelling house, and still again and again have birth and life and pain returned. But now at length art thou discovered, thou builder of this house (of flesh). No longer shalt thou rear a house for me. Rafters and beams are shattered and with destruction of desire deliverance from repeated life is gained at last. (Dhamapada) In the fifth chapter, 24, Sloka of the Bhagabat gita, it is said that the Yogi who is internally happy, internally at peace and internally illumined, attains extinction in Brahma. Professor Monier Williams considers that that the above is pure Buddhism if we only substitute "*cessation of individual existence*" for "*Brahmā*."

After attaining complete intelligence, Buddha sat cross-legged on the ground under the Bo-tree for seven days, absorbed in meditation and enjoying the bliss of emancipation. During the first watch of night he fixed his mind upon the chain of causation in direct and reverse order. "From Ignorance spring the *Samskaras* from the *Samskaras* spring Consciousness, from (finite) Consciousness, Name and Form, from Name and Form spring the six provinces (of the senses), from the six provinces spring Contact, from Contact springs Sensation, from Sensation springs Thirst (desire), from Thirst springs Attachment, from Attachment springs Existence, from existence springs Birth from Birth spring Old age and Death, grief and lamentation, suffering dejection and despair. Such according to Buddha was the origination of this whole mass suffering. Again by the destruction of Ignorance, which consists in the complete absence of lust, the *Samskāras* are destroyed, by the destruction of the *Samskaras* Consciousness is destroyed, by the destruction of Consciousness Name and-Form are destroyed, by the destruction of Name and-Form the six Provinces are destroyed, by the destruction of the six Provinces Contact is destroyed, by the destruction of Contact Sensation is destroyed, by the destruction of Sensation Thirst is destroyed, by the destruction of Thirst Attachment is destroyed by the destruction of Attachment Existence (Rebirth) is destroyed, by the destruction of Existence Birth is destroyed, by the destruction of Birth, Old age, and Death, grief lamentation, suffering, dejection, and despair are destroyed. Such was the cessation of the whole mass of suffering as discovered by Buddha (Mahāvaga.)

After this success in life, a feeling of utter loneliness which is often the lot of the spiritual leaders of men, broke upon him, with such a force, that it seemed to him impossible to go to his fellow men, with a doctrine to them so abstruse and incomprehensible. At last the thought of mankind, and compassion for sentient beings, made Gautama resolve to proclaim his doctrine to the world.

Buddha thought of his old teachers Alara and Udraka, but they were then dead, so he walked to Benares to proclaim the truths to his five old disciples, who were prosecuting their bodily mortifications in the deer-park called *Isipatna*. (Modern Saranath.) On his way Buddha met an ascetic named Upaka, who said to him. "Your countenance friend, is serene, your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess. Gautama replied "I am the all-subduer, the all-wise, the stainless, the highest teacher." Then the Brahman asked about the object of his mission to Benares. To this Buddha replied to the following effect :—

"I now desire to turn the wheel of the excellent Law,
For this purpose I am going to the city of Benares
To give light to those enshrouded in darkness
And to open the gates of immortality to men."

Gautama entered the deer-park (Migadaya) at Benares in the cool of the evening, where five disciples were now living. And he preached to them his new doctrines.

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow, the habitual practice on the one hand of those things whose attraction depends upon the passions, and specially of sensuality, a low and pagan way, unworthy, unprofitable, and fit only for the worldly minded; and the habitual practice on the other hand of asceticism which is painful, unworthy, and unprofitable."

"There is a middle path, O Bhikkus, avoiding these two extremes, discovered by the Tatthagata (Buddha), a path which opens the eyes and bestows understanding, which leads to peace of mind, to higher wisdom, to full enlightenment, to Nirvana" (Mahavaga.)

"In Benares, in the hermitage of Migadaya, the supreme wheel of the empire of Truth has been set on rolling by the blessed one, that wheel which not by any Saman or Brahman, not by any God, not by any Brahma or Mara, not any one in the universe, can ever be turned back."

His five former disciples were soon converted to his religion and formed the first members of the order.

Buddha remained for sometime in the deer-park at Benares; there

he attempted to popularize his doctrine, and to preach to all, without exception, to men and women, to the high and low to the ignorant and wise alike. Among his disciples two were women. His first lay disciple was *Yasa*, who was afterwards one of Buddha's personal followers. Sometime afterwards Gautama, established an order of the female mendicants. Though he held the life of a mendicant to be necessary for rapid progress towards deliverance from that thirst, which is the cause of all sufferings, yet he highly honoured the believing householder.

After three months of his arrival in deer-park he called together all his disciples who were sixty in number and sent them to different directions to preach and to teach. "Go ye now, O Bhikkus, and wander for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, for the welfare of Gods and men. Preach, O Bhikkus, the doctrine which is glorious in the beginning, glorious in the middle, glorious in the end, in the spirit, and in the letter, proclaim a consummate, perfect and pure life of holiness." (Mahavaga.)

When his monk missionaries had departed, Gautama himself went to Uruvela, there he achieved distinguished success by converting thirty rich young men and one thousand orthodox Brahmins led by the learned philosopher Kasyapa and his two brothers.

To them on a hill near Gya (Brahma-yoni) he preached his most celebrated fire sermon, seeing a conflagration on a neighbouring hill.

"Everything, O Monks, is burning. The eye is burning, visible things are burning. The sensation produced by contact with visible things is burning—burning with fire of lusts, enmity and delusion, with birth, decay, death, grief, lamentation, pain, dejection, and despair. The ear is burning; sounds are burning; the nose is burning, odours are burning; tastes are burning; the body is burning; objects of sense are burning. The mind is burning; thoughts are burning. All are burning with the fire of passions and lusts. Observing this, O Monks! a wise and noble disciple becomes weary of the eyes, weary of visible things, weary of the ear, weary of sounds, weary of odours, weary of tastes, weary of the body, weary of the mind. When free, he realizes that his object is accomplished, that he has lived a life of restraint and chastity, that re-birth is ended." (Mahavaga.)

Buddha and his followers next proceeded to Rajagriha, where they were most cordially received by the King Bimbisara, who with his numerous attendants, declared himself an adherent of Gautama. Thus Gautama went as an honoured guest to the palaces of the kings, and the whole population of the country, wherever he went, turned out to see the greatest

luminary of religion of holiness and love. The King Bimbisara made over a fire bamboo-grove (Veluvana) for the residence of Gautama and his followers.

Dr. Oldenburg depicts a very vivid picture of the daily life of Buddha. "He, as well as his disciples, rises early, when the light of dawn appears in the sky, and spends the early moments in spiritual exercises or in converse with his disciples, and then he proceeds with his companions towards the town. In the days when his reputation stood at its highest point and his name was named throughout India among the foremost names, one might day by day see that man before whom kings bowed themselves, alms-bowl in hand, through streets and alleys, from house to house, and without uttering any request, with down-cast look stand silently waiting until a morsel of food was thrown into his bowl.

Buddha's fame now extended throughout India. His old father Sadhodana now expressed a desire to see his son before he died. Gautama accordingly set out for Kapilavastu. The king took his son to the palace where all the members of the family came to greet him except his wife. "The deserted Yasodhara, with a wife's grief and a wife's pride, exclaimed, "If I am of any value in his eyes, he will himself come, I can welcome him better here" "Gautama understood this and went to her with two disciples with him. And when Yasadhara saw her lord and prince enter, a recluse with shaven head and yellow robes, her heart failed her, she flung herself to the ground, held his feet, and burst into tears. Then remembering the impassable gulf between them, she rose and stood aside. She listened to his new doctrines, and when subsequently, Gautama was induced to establish an order of female mendicants Yasodhara became one of the first Buddhist nuns." His son Rahula was converted and admitted into the order. Shortly afterwards his step-mother Maha Gautami, wife Yasadhara, and the Queen of Bimbisara joined him and were admitted into the order.

Throughout his long career Buddha was in the habit of travelling about, during the finest part of the year in preaching, but during the rains he remained in one place and devoted himself to the instruction of his followers. The principal places of his residence were at Srāvasti in the monastery of Jetavana, Vulture-peak and Veluvana near Rajagriha, Baisaei, and several others.

About forty-five years now elapsed between the attainment of Buddhahood and his death. During that long period he continued teaching and itinerating with his disciples; he wandered through the Gangetic valley and preached piety and holy life to all alike without any distinction of caste. His pious life of benevolence and

broad principles of that highly cultured cosmopolitan religion were universally respected by every one, and when Buddha died at the age of eighty, Buddhism was already a mighty power in the land. When he felt that his death was drawing near he assembled his followers and addressed them to the following effect.

O Ananda, I am now grown old, and full of years, and my journey is drawing to its close ; I have reached eighty years, my sum of days and just as a worn out cart can only with much care be made to move along, so my body can only be kept going on with difficulty. It is only when I become plunged in meditation that my body is at ease. ~~In future be ye to yourselves your own light, your own refuge, seek no other refuge. Hold fast the truth as your lamp. Hold fast to the truth as your refuge; look not to any one but yourselves as a refuge~~ (Mahapariibban-sutta II. 32. 33.)

At the age of eighty at Kusinagar, a place about eighty miles to the east of Kapilavastu Buddha died.

It is now about 2500 years that Gautama Buddha has ceased to live, but still now more than a third of mankind owe their moral and religious ideas to this great reformer of antiquity, whose personality though imperfectly revealed in the existing biographies cannot but appear as one of the highest, holiest, the most beneficent in the history of thought. Whether he was an Atheist, Agnostic or a Vedantist it will be our duty to discuss in the subsequent articles. But this may be said without any fear of contradiction that nothing can give such a strength and firmness of mind, than a fountain of religion within. What gives greater strength, insight, poetry and culture than devotional life ? The noblest events, the grandest achievements the holiest lives and deaths have streamed into the world from an invisible fountain of religion.

Harita.

The Ashtabakra Samhita.

OR

*The teachings of the Rishi Ashtabakra to his disciple
the Rajarshi Janaka.*

CHAPTER I

I. Janaka says "Advise me, my Lord ! how *Gnan*, *Mukti* and *Bairagya* are to be attained."

Note. *Gnan* is the realization of the conception of the Absolute. All our knowledge of the material world is but *relative*. Material world includes

matter, mind, intellect and egoism. Whatever knowledge is conveyed by our internal and external senses and the consciousness of self are all relative, for they are necessarily restricted in *time, space, and individuality.* That which remains unchanged and unqualified in all circumstances, which is not limited in time or space, which has no individuality and is yet present in all alike in the sensible and the insensible beings, that constant unchangeable substance is above the relative world—whose consciousness pervades the eternal universe and yet he is unconscious, who is infinity itself and whose existence is the cause of this changeful creation. (2) *Mukti* is the final emancipation from the tie of *Karma.* The false and illusive phenomena of the Universe keep us back from knowing the one true substance,—substance, not in our conception of the term, but as denoting whatever was, is, and would be through infinity unchanged and unqualified while this mighty mirage of creation be passing through stages of existence and non-existence. Attachment to anything within this sphere of illusion is *Karma*, and is in consequence an impediment to *Mukti* (3) *Bairaggya* means the total dissolution of such attachment. The knowledge of the truth produces a *disaffection* to whatever is false and transient and is the first step towards final absolution. Of these three, *Mukti* is the end aimed at, and *Gnan* and *Bairaggya* are the two correlative means to that end. Absolute *Gnan* and absolute *Bairaggya* are terms synonymous with *Mukti.*

II. Ashtabakra in reply :— “ My son ! if thou seekest after that salvation, then free thyself from every attachment of the world as thou shrinkest from poison, and follow the paths of the immortal virtues of compassion and righteousness, benevolence, contentment and truth.

Note. The practice of these great virtues can alone sustain a man against the struggling forces of pleasure and pain in life, and is therefore the royal road to *Mukti.* The *Mumukshoo* must free himself from virtue and vice, he should be doing and at the same time not doing anything ; consequently, the injunction here given may at first seem to contradict that highest aim. But the practice of these virtues is designated as means to the final end, their effect is to enhance the *Satva Guna* in man and suppress the other two, the *Rajas* and the *Tamas.* They destroy a man's past *Karma*, and since no new *Karma* is added by the absence of *basana* or desire which is the outcome of *rajoguna*, the man is ultimately brought to the level of absolute non-concern.

III. “ Thou art neither earth nor water nor fire nor air nor space. But know thyself, if inclined to seek deliverance,

to be apart from them and yet the perceiver of all their changes, for thy essence is one with the universal mind."

Note. Earth, water, fire, air, and space are the five elementary substances. Two forms or states are ascribed to the elements as representing the successive stages of evolution. The first stage is the purely elementary state in which *pure earth, pure water, pure fire, pure air and pure space* are supposed to have been in their subtle state of existence. Then followed the intermixture of these pure elements known as the process of *Panchikaranam* in Vedanta philosophy. By this process each of the five elements is supposed to be divided into halves and one-half of each again divided into four equal parts. Then the undivided half of each was mixed with an eighth of each of the rest. For example, $\frac{1}{2}$ of earth + $\frac{1}{8}$ of water + $\frac{1}{8}$ of fire + $\frac{1}{8}$ of air + $\frac{1}{8}$ of space makes up the element earth in its secondary or *panchikrita* stage; and so on with the rest. From the elements in this *panchikrita* state the whole perceptible world was created, and the elements have not any more their pure original character. *Panchi-karan* can therefore be taken to be the consolidation of the finer elements into the state of their *perceptible* existence. The five original elements again, are successive links in the chain of creation. *Space* was the first in order, from space and its quality *sound* came *air* having the quality of *touch*. Space combined with air produces *fire* having its quality of giving *shape*. Fire with its two precedents gives rise to *water* having the attribute of *taste*. Finally, space, air, fire and water are all combined in *earth* having its distinguishing quality of *smell*. The elements together with their different qualities presuppose that there must be a *perceiver* possessed of the necessary faculties of perception, for without such perceiver it cannot be said that anything has a particular shape, size, color, taste or smell. And if we assume the existence of things *per se*, that is, when not perceived by any one, we must at the same time suppose them to have infinite qualities which is equivalent to no quality at all. This *infinity* is *Brahma*, who is neither *conscious* nor *unconscious* and yet present in both. The *perceiver* is the highest *Ahankar*, the universal mind or the sum total of all finite consciousness and is termed *Purusha* or *Logos*, and that which is perceived is the creation of the universal mind. The notion of a *perceiver* necessarily brings up a simultaneous notion of the *perceived*. There can be no perceiver unless there is something to perceive and similarly the converse is also the case. The universal mind is therefore both the perceiver and the perceived. The consciousness of self or *Ahankar* of the universal mind is the *Purusha* and the rest is termed *Prakriti*. Hence it is said that *Prakriti* and

Purusha are the two causes of creation, but neither of them can act alone. Before and after the chain of creation there exists only the Great *Chit-shakti* or the infinite consciousness of Brahma, in which there is neither *Prakriti* nor *Purusha* but both of them mingled in one. This is known as *Abyakta* or *Mula Prakriti*. It is now clear why it is said that the individual consciousness of self is one with the universal mind and is apart from the world of perception.

III. "If thou canst separate thyself from thy body and repose in thy pure higher consciousness, then presently thou shalt feel thyself unshackled by every tie and enjoy peace and happiness."

Note. Here the term "body" is used to mean not only the physical body but also the *mind*. In the *Yoga-Vasistha* it is said that the mind is the *true* body, and the physical body is merely a product of the mind, through which as medium the mind deals with the material world. The individual mind is the lower self. Leaving both the body and the mind there remains nothing but the higher universal consciousness.

IV. "Thou dost not belong to the Brahman or other castes, nor to any of the *asramas*, nor art thou capable of being perceived by the eye. Thou art free from everything, without any form, and the perceiver of the eternal universe. Therefore, be happy".

Note. The *asramas* are the *four* different states of life prescribed by the *Shastras* for the spiritual development of man. The *first* is *Brahmacharya* in which a man is required to study the Vedas and to put total check on his passions. The second is the *Garhyastha*, the state of the *Grihastha* or householder. In this state the student having finished his study as *Brahmachari* gets married and works for the maintenance of his wife and children. The *third* is known as *Banaprasthya*, or the state of the hermit who has abandoned his home and snatching himself from the ties of relation has taken shelter in the forest. The *fourth* and the last is *Vaiksya*, the state of a *Vikshajibi* or one who lives by begging alms and has no fixed place of residence. The distinctions of *caste* and *asrama* only regard the body and have no connection with the soul which is without any attribute.

V. "Virtue and vice, happiness and misery are the associations of thy mind, but have no connection with thee. Thou art neither the doer nor the enjoyer, but thou art always free."

Note. Virtue and vice, happiness and misery cannot affect the soul which is infinite and is therefore incapable of any qualification. What is virtue to one is the opposite to another; what is happiness in one's estimation is not so with another. These standards vary with individuality, time and place, and cannot therefore belong to that which remains the same through infinity. It is the mind, the instrument of *Ahankar*, which perceives these diversities, and is *affected* by their presence or absence.

VI. "Thou art the seer of all, and thou art through all times free in thy essence. Thou beholdest the seer otherwise than it is, and therein lies thy captivity".

Note. The seer or *Drashta* is the universal mind of the Logos, and the individual consciousness is but a finite particle of it. The difference between the Higher and the Lower states of consciousness is that the Higher Consciousness beholds the universal consciousness as one with itself, whereas the Lower state of mind recognises its own self as being limited by its *own body* and therefore apart from the rest of the sentient universe. The one *undivided* consciousness of the Logos or *Purusha* is alike reflected in all sentient beings, and it is the individual mind which forgetting its true and higher self is attached to the perishable body.

"VII. Thou art stung by the venomous black snake of *ahankar* that thyself art the doer. Drink of that ambrosial faith that thou art doing nothing and thereby obtain bliss."

Note. The soul is the perceiver but the doer of nothing. The physical body together with the mind as the chief is performing all actions and it is a mistake to attribute them to the neutral *atma*. This has been clearly expounded in the Bhagabat Gita Ch. XIII, Slokas 21-23. The greatest blunder is committed by identifying the *atma* with the *mind*. The *atma* is the universal soul, the spirit in all; the *mind* is the *ahankar* or self-hood in the physical boy. This mean and narrow idea of self is here compared to a venomous black snake.

Philosophy of the Tantras.

In these degenerate days of the *Kali* age when the most sacred precepts of the Hindu *Shastras* are violated every moment of the day by the children of the soil, when the august grandeur of the *Vedas* has faded into simple songs of husbandmen, when the unrivalled philosophy of the

Upanishads are condemned as the works of a deteriorated brain, the offspring of an unprogressive and stagnant state of Society, when Western science and Western thought are the critics in the field of our ancient forefathers, it is not astonishing to behold the now-a-day enquirer of Hindu Shastras to have hitherto kept back indignantly from the mystic lore of the *Tantras*. Designed for the less philosophical brain of the posterior generations, the puny races of mankind abridged alike in size and temperament, the *Tantras* contain for the most part solid practical rules of *Karma-yoga*. *Hatha-yoga* with its eight millions and forty thousands of *asans*, its varieties of *Kumvaks*, *bandhas* and *mudras* and its strict injunctions which incapacitate the ordinary man of *Samsar-asram* to become its adept was wisely foreseen to be quite out of reach of the short-lived and far less persevering man of *Kali*. The mystic significance of the Vedas revealed only to the Rishis in their highest state of spiritual development was veiled from the masses even in the *Treta* and *Dwapara yugas* and the performance of the Vedic sacrifices and the chanting of those Vedic *hymns* were not the prescribed path even in those far off ages. This gradual moral and religious decrepitude of mankind in the course of time attended by their physical degeneration was the cause of a simultaneous modification of the original Vedic religion to suit the changing human nature and capacity, and the declension is thus well described in the opening chapter of the *Mahanirvan Tantra*: "In the *Krita* yuga the virtuous men pleased the gods and the *pitris* by the performance of sacrifices and other religious ceremonies as ordained by yourself. Their time was devoted to the study of the Vedas and to the observance of religious austerities; they had become heroic and powerful by their benevolence and charity; they were resolute and resembled the gods in their high thinking, and though mortals they had the privilege of frequenting the heavenly regions. In those times mankind as a whole was truthful, honest and righteous; then kings were true to their resolutions and strictly adhered to their duty of protecting the subjects; then men looked upon the wives of others as their mother, they loved others' children as their own, they looked upon the wealth of others as the stones of the street, and were engaged in the observance of their own duties and never deviated from the path of virtue. They never spoke untruth, nor committed any wrong by mistake, nor oppressed their neighbours. They stole nothing and entertained no evil intentions. Haughtiness and pride as well as passion and avarice were unknown to them, their heart was noble and constant contentment ruled therein. Then the clouds rained in time and the earth was richly adorned with all sorts of corn and herbage; then the cows had sufficient milk and the trees had enough of

fruits; then there was no premature death, no famine, no disease, but men were healthy, buoyant, vigorous and handsome; then women were true to their husbands and never broke their chastity; then the Brahmins, the Kshattrias, the Vaisyas and the Sudras never transgressed the laws binding on each class, but devoted to their own path of worship they have attained the region of bliss. *Krita* was succeeded by the *Treta* Yuga, and it gave signs of religious degradation. Men were no longer able to reach the goal by the performance of the Vedic rites, they were oppressed by anxiety, and neither able to perform the laborious and lengthy Vedic *Karmas* nor to abandon them for good they became sorely troubled at heart. Then at such a crisis it was yourself who out of compassion to the human race revealed the *Smṛiti Shāstras* for their salvation, embodying therein the principles of the Vedic religion. *Treta* gave room to *Dwāpara*, when the *Smṛitis* were abused, when virtue was equally balanced by vice and men became the prey of disease and ruin, it was then yourself who established the authority of the *Saṁhitas* on earth. The end of *Dwāpara* was followed by the sinful advent of *Kali*, the devourer of virtue and the usherer and instigator of all sorts of vice. In its reign the authority of the Vedas will die out,—how can the *Smṛitis* then hold ground in the memory of man? The fate of the various *Purāṇas* with their multitudes of historical narrations and the countless paths of worship which they preached, is also doomed. In this sinful age, men would naturally turn their back to all sorts of virtuous actions. Drowned in the sea of vice and puffed up with vanity and pride they would obey no laws. Wickedness, cruelty and deception, greediness and unruly passion will be their common characteristics. They will enjoy a short life full of disease and sorrow, will become deformed in body, effeminate and mean; will court intercourse with the lower classes and imitate their vice. They will rob, oppress and calumniate their fellow brethren, and will not shrink from seducing their wives. They will be poor, mean and wretched and never escape the hands of pestilence and famine. Then the Brahmins will stand on the same level with the sudras; they will forsake their prescribed devotions and their avarice will persuade them to accept the priest-hood of the mean and degraded; they will be proud, vicious, illiterate and untruthful; they will sell their girls in marriage and make a show of holiness and devotion for cheating others; they will eat condemned food and even that which has been cooked by a Sudra, will serve the Sudras and will court intercourse with Sudra women; they will not hesitate to sacrifice the honor and chastity of their wives to the lower classes for the sake of money, will keep no restriction in their food and drink, will revile the sacred texts and ill-treat the virtuous; they

will never think of talking that which is good, and the only sign of their Brahminism will be the wearing of the sacred thread."

Such a state of things as that described above has now already come to pass. The incapacity of the degenerated humanity to stick to the *Vedas*, the *Smritis* or the *Sanhitas* was truly foreseen and a new and easier path was chalked out in the Tantras to suit the dark-souled men of the *Kali* age. As the *Smritis* and the *Sanhitas* were nothing but modifications of the Vedic religion, these Tantras are likewise the offshoots of the same parent stock. In order to make the religion of the Tantras attractive and at the same time effective in a short time, the chief points kept sight of are the following :—

- (1) The religion must not preach openly the highest philosophy of the Vedantic doctrines ;
- (2) Instead of leaving it to the infatuated judgment of the commonalty the religion must authoritatively assert its predominance over all others as the easiest and shortest path to *Mukti* ;
- (3) That *Faith* and its companion *Bhakti* or religious veneration should be the corner-stone of such a religion !
- (4) There should be one *personal* god for the disciple, and although there may be mentioned numerous gods he is to know his own god as the fountain-head of his welfare and salvation ;
- (5) The religion must promise the sure attainment of *definite powers* by the accomplishment of its prescribed *Karmas* ;
- (6) There should be different deities with different modes of worship to suit the temperament of different individuals ;
- (7) In order to inculcate faith and veneration the disciple must be initiated in the mystery by his *Guru* whose word will be the law to him ;
- (8) Absolute *secrecy* in the mode of worship should be observed by the adept ;
- (9) The religion will not clash against the social interests of the disciple.

A *Tantra* is known by the following distinguishing marks :—The description of the original Creation of Brahma as well as the subsequent creations of *Daksha*, *Marichi* and others ; the determination of *Mantras* for each particular deity ; the origin and image of each god ; the description of the *Tirthas* or sacred places ; the religious code for each of the four *Asramas* ; the signs of Brahminism and of the elementary substances ; the description of *Yantras* ; the origin of the *Kalpa* trees and of *ages* ; the narration of ancient histories, of the planetary system and the *Mundane Egg* ; the explanation of particular religious actions ; the distinction of purity and impurity ; the account of the different hells ;

the nature of *Shiva-chakra* ; the characteristics of male and female ; the duties of a king ; the religious character of each *Yuga* ; Usages and their esoteric explanations. These or some of these are the subjects dealt with in the *Tantras*. "As Vishnu is the chief of the gods, as the ocean is of the lakes, and the Ganges is of all rivers and the Himalaya of all mountains, as the *Aswatha* is of all trees and Indra of the crowned heads, as Durga is of all goddesses and the Brahmin of the four classes, so of all the *Shastras* the *Tantras* are unsurpassed in their excellence."

But unfortunately this branch of our ancient mystic literature has through the dubious character of its false prophets become an object of abhorrence to the polished imagination of the present age. The *Tantric* deities such as *Kali* or *Durga* are ascribed to a barbarous age, just as the collection of monstrous Fetishes of Andaman found in the Calcutta Museum, and their worshippers are stigmatized as *Kapalics* (those who eat and drink in the human skull) famous for wine drinking and witch-craft. To the superficial enquirer the *Tantric* worship is mysterious indeed, and even those who revere it and follow its tenets know very little of its esoteric explanations if they had not been initiated in its mysticism by an expert adept. It is authoritatively ordained that "those actions will be fruitful in the *Kali* age which are performed in accordance with the principles of the *Tantras*, and Vedas and Sanhitas are now no better than harmless Snakes devoid of poison. Those who will dishonour the *Tantras* and follow other paths will never attain the goal ! Unpaid labor will be the fruit of such transgression !" Such being the injunction of the Supreme Being it is not to be hoped that the religious code now in force among the true *workers* in the field of Hinduism whether of the *Dwaita* or *Adwaita* school will be anything but the *Tantras*. He who confines himself to mere study of *Shastric* literature may call himself whatever he likes and carve out for himself a new path of worship, but the instant he wants to penetrate into the practical side must surrender himself to all the formalities of *Tantric* initiation and follow the word of his *Guru* without the slightest hesitation. The Vedas and the Smritis had their own days, and now is the period of the *Tantras*. But what are the *Tantras* ? Are the doctrines preached in them opposed to those hoary predecessors ? Do they contradict in the slightest degree the philosophical conceptions of the *Upanishads* ? If not, wherein lies the difference ? Is there any rational exposition of the *Tantric* dogmas, and whether those expositions are to be found in the works themselves or have been cleverly got up by recent promulgators ? These questions will be briefly examined on the authority of some of the best and widely followed *Tantric* works. (To be continued.)

Emerson and Theosophy.

THE literary world have recognised in Emerson, the poet, philosopher and mystic. His sublime teachings agree with those put forth by the Theosophical Society.

Occultism has been defined as "practical pantheism;" and that Emerson was a practical pantheist his writings again and again declare. He writes :—

"Of the Universal Mind each individual man is one more incarnation. It is a secret which every intellectual man quickly learns, that besides his privacy of power *as an individual*, there is a great public power on which he can draw, by unlocking, *at all risks*, his human doors, and suffering the ethereal tides to roll and circulate through him : then he is caught up in the life of the universe, his speech is thunder, his thought is law. The universal soul is alone the creator of the Useful and the Beautiful ; therefore, to make anything useful or Beautiful, *individual* (mind) must be submitted to the *Universal* Mind. There is but one Reason. The mind that made the world is not *one* mind but *the* mind. Every man is an inlet to the same, and to all of the same."

Regarding the boundless potency of man's spiritual nature he says:—

"Whoever has had experience of the moral sentiment cannot choose but believe in *unlimited* power. The boundaries of personal influence it is impossible to fix, as persons are organs of moral or supernatural force. We make and find ourselves on a stair, there are stairs below us which we seem to have ascended ; there are stairs above us, many a one, which go upwards and out of sight."

That the doctrine of Re-incarnation, which has played such an important part in the Theosophical exegesis, was also familiar to Emerson, and received his adherence, we can easily show.

The feeling of eternalness is in the human heart, and Reincarnation is the necessary corollary to immortality. Emerson writes :—

"It is the secret of the world that all things *subsist* (the reader will note the words *existence* and *subsistence*) and do not die, but only *retire* from sight, and afterwards *return* (exist) again. Jesus is not dead ; he is very well alive : nor John nor Paul, nor Mahomed nor Aristotle ; at times we believe we have seen them all, and could easily tell the names under which they go."

Is this enough ? or is further testimony needed ? We can easily produce it. In another place, he writes :—

"Do not be deceived by dimples and curls. It tell you that baby is a thousand years old. The soul does not age with the body. On the borders of the grave the wise man looks forward with equal elasticity of mind or hope, and why not, after millions of years, on the verge of still newer existence? We are driven by instinct to live innumerable experiences, which are of no visible value, and which we may revolve through *many lives* before we shall assimilate or exhaust them."

These sentences of Emerson are enough to fortify us in our adherence to the ideas of universal spirit, of re-birth.

The reader will now clearly perceive that what we, as Theosophists, believe is not something new and grotesque, but is altogether sane, and is what the "great teachers" have always taught, not those of antiquity only, but those whom our own century has honoured.

As regards Astrology and Alchemy, he says in his essay on "Beauty :—"

"Astrology interested us, for it tied man to the system. However rash, and however falsified by pretenders and traders in it, the hint was true and divine, the soul's avowal of its large relations, and that climate, country, remote natures, as well as near, are part of its biography."

"Chemistry takes to pieces, but it does not construct. Alchemy which sought to prolong life, to arm with power, was in the right direction."

Of Eastern and Aryan School of thought Emerson writes :—

"I think Hindu books the best gymnastics of the mind. All European libraries might almost be read without the swing of this gigantic arm being suspected. but these orientals deal with worlds and pebbles freely."

Amongst the class of books which are *the best*, Emerson mentions the Vedas, the *Zoroastrian Oracles*, the Upanishads, the laws of Manu, the Vishnu Purana, the Bhagwad Gita, the Wisdom of Mencius and Confucius, and Hermes Trismegistus.

Let us now learn what opinion this great mystic held on the modern Science :—

"The universe is the externization of the soul. Whatever the life is, that bursts into appearance around it. *Our Science is sensual and therefore superficial.* The earth and the heavenly bodies, physics and chemistry, we *sensually* treat, as if they were self-existent; but these are the retinue of that Being we have. The spurious prudence, making the *senses* final, is the god of sots and cowards;" this is a very plain and simple declaration of Emerson, which the candid reader should bear in mind.

Let us now see what Emerson thinks regarding human misery entailed by the struggle for existence :—

"We have violated law upon law until we stand amidst ruins. The disease and deformity around us certify the infraction of natural, intellectual and moral laws. War, plague, cholera, and famine, indicate a certain ferocity in nature, which, as it had its inlet by human crime, must have its outlet by human suffering."

Thus the Hindu is right after all when he believes Kaliyuga is the result of human depravity.

As regards the evolution and destiny of the lower kingdoms of nature, Emerson is in harmony with Indian cosmogony ; he says :—

"Plants are the young of the world. They grope ever upward towards consciousness ; *the trees are imperfect men*. The animal is the novice and probationer of a more advanced order. The men, though young, have tasted the first drop from the cup of thought."

Man's redemption is thus depicted by Emerson :—

"As when the summer comes from the South, the snow banks melt and the face of the earth becomes green before it, so shall the advancing spirit create its ornaments along its path, it shall draw beautiful faces, warm hearts, wise discourse, and heroic acts around its way, until evil is no more seen. The kingdom of man over nature, which cometh not with observation,—a dominion such as now is beyond his dream of God,—he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight."

"A man is a god in ruins. When men are innocent, life shall be longer and we shall pass into the immortal as gently as we awake from dreams."

Let us remember that this glorious future can only dawn through human righteousness—rectitude always and forever. Whoever else wavers, let us stand fast, remembering that we are the visible representatives of the Eternal, and that by Rectitude alone the Universe is held together.

Pauses.

NOTES AND GLEANINGS.

Mr. N. D. Khandaloola, Judge of the Small Cause Court of Poona, finds fault with our translations of slokas 13 and 15 of the First Prashna of Prashna Upanishad (p. 20 of the Magazine.) The particular passage which he points out as revolting is the following :—"It is religious austerity (*Brakmaaharya*) to have at night sexual intercourse on the wife during her menstrual period." Sexual intercourse during the first three days of the menses only is certainly in our days "unanimously condemned." But the phrase *menstrual period* is a translation of the Sanskrit word *ritu*

which means a period of *sixteen* days commencing from the first day of the appearance of the menses, and it was not intended to signify by the application of that phrase the first three days only, the modern conception of *ritu*. In the Yajnavalkya Sanhita Chap. I, Sloka 79 we find that the period of *ritu* of women consists of *sixteen* nights of which the *first four* days and the *parva* days should be excluded, and sexual intercourse is further restricted to the even days of the period of *ritu*. Observing this rule, sexual intercourse on the remaining days of the *ritu* is said not to violate one's *Brahmacharya*. The *Sruti* of this passage of Prashna Upanishad does not even mention the word *ritu*. Translated literally it would be "*and at night Brahmacharya*." Sri Sankaracharya in his Bhashya has added the word "*ritu*," and certainly he did not by the non-mention of the first four days, the uneven days and the *parav* days mean that sexual intercourse on those days was in his view commendable. Sri Sankracharya understood that people will never understand him in any other sense than the truly *Shastric* one. The injunction of the *Shastra* to refrain from sexual intercourse on the excluded days was well known and observed in his time, and it is now in the enlightened days of the nineteenth century that the most palpable *Shastric* injunctions require a commentary. The five *Parva* days are the *Poornima*, the *Amabasya*, the *Ashtami* the *Ekadasi* and *Samkranti* (the full Moon, the new Moon, the 8th and the 11th days of the moon and the last day of each solar month respectively. Students of Hindu *Shastra* should in judging of one passage remember others, as it was not deemed necessary in the days of our venerable ancestors to furnish all the *Shastric* injunctions at every step.—A. C. M.

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The Lucifer for November records a very interesting hypnotic experiment by Col. Roche: "Perhaps the most startling are those of Dr. Luys, confirmatory of the "discovery" by Col. Roche that a hypnotize I person was sensitive to stimuli applied at a distance from the physical body. It may be remembered that some months ago Col. Roche stated that he had found that a person insensitive to stimuli applied directly to the surface of the body showed symptoms of pain if the air was pinched at a short distance from the body, so that coma of the physical frame might be accompanied by great sensitiveness to impressions made at a little distance on—what? This curious "exteriorization" as it was termed of sensibility aroused much curiosity, the *rationale* of the results obtained entirely escaping the experimenters, and Dr. Luys—the well-known scientist and author—has been conducting a series of experiments, designed to follow up the line of investigation initiated by Col. Roche."

We have received a copy of "Vegetarianism, pure and simple" by

Dr. Salzer, M. D., of Calcutta. In this pamphlet vegetarianism is defended on psychic principles and an attempt is made to shew that the various organs and tissues of animals and men have a subconscious mind of their own and that the habitual consumption of animal food by man, tends to infuse in him a sub-consciousness tainted with animalism, that is to say with those sub-conscious propensities constituting animal life. Apart from the question of wanton cruelty meat-eating is detrimental to the spiritual welfare of man. It is very cheering to find a European gentleman trying for years to propagate the noble principles of *Ahimsa Dharma*. The English-educated Hindus of Bengal should learn a lesson from him.

* * *

Prof. Lombroso writes that he sees nothing inadmissible in the supposition that, with hysterical or hypnotic subjects the exciting of certain centres should produce a transmission of force. He admits that the external sensitiveness has left the body, without, however, being destroyed. In this assertion he is supported by Colonel de Rochas D'Aiglun. That gentleman, struck by the fact that the sensitiveness of a magnetized subject disappears from the skin has sought to discover to what place it is transported. He has, he says, found it all round at a very short distance from the body. The magnetized subject feels nothing when a person pinches him or her, but if any one pinches the air at a few centimetres from the skin, the subject feels pain.

* * *

Theosophical Shiftings.—This is the name of a very interesting magazine published by the Theosophical Publishing Society, London. The current issue contains a very able paper read by Mr. O'Swald Murray before the Adelphi Lodge, T. S. on "Man's relation to the phenomenal world." The paper is a crushing blow to the unreasonable and inverted logic of the materialist which places matter before mind. *Existence*, it is argued, means *existence in consciousness*; apart from consciousness existence is unthinkable. Years ago Hume had decided this point; but philosophical truths require ventilation and magazines like the above are intended to put them in a popular garb. The persistence of individuality after death is defended by the Eastern theory of "Sukshma Sharira" and on the whole the paper is a very able outline of what we may call "The Philosophy of Reason."

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Acknowledgments.—Theosophist (Madras.) Pauses (Bombay.) Theosophical Shiftings (London.) Path (New York.) Buddhist Ray (Santa Cruz.) Sanmarga Bodhini (Bellary.) Lucifer (London.) Modern Thought (Bombay.) Law Times (Madras.) Maharashtra (Poona.) Journal of the Maha Bodhi Society (Calcutta.) Buddhist (Ceylon.)

"That Art Thou."

Ghikandogya-upanishad.

"This so solid seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

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Notes and Gleanings.

Q—Is the vivisection of animals justifiable under any circumstances ?
A.—No ; emphatically, no ! The animals are not in the world for our use or abuse. We have no right over them. They should not, by suffering or death, be made to contribute to our knowledge, health or life ; they should not be made to pay for our ignorance, vices, or crimes. In the face of heaven, hell, and earth : angles, devils, and men, I spurn with contempt and loathing the sophistry of fools and fiends, that the animals have nothing immortal about them : no soul, no love, no feelings, no Karma ; and that they are our legitimate property, to be done with according to our good will and pleasure. They differ from us in nothing essential : only in degree of intellect : a mere external acquired, accumulated faculty which philosopher Schœpenhauer said that since he had it from his blue-stocking of a mother, it did not amount to much, the underlying will, from his father, being the essential of his nature. Consider that some of the higher animals have as much intellect or reasoning power as some of the lower races of men. Besides, this external faculty is always a prominent feature of those arch-fiends or sub-devils who after much "weeping, wailing, and gnashing of teeth," and unutterable tantali-

zation, shall be extinguished in the nethermost abyss. For nearly half a-century did the good Hahnemann, amid much persecution by sordid souls, experiment upon *himself* with all manner of poisons, and endure untold suffering to discover their curative virtue; and by means of the legitimate knowledge thus obtained, he and his disciples have healed and blessed millions upon millions of humans and beasts: have done more good to our suffering mankind than all the "saviors" of this still unsaved world put together. Benevolence radiates from the face of the good, self-sacrificing Hahnemann; cruelty, hate, hell, from the (unmasked) face of the vivisectionist. I speak from personal experience. What essential good has he done which the world could not be without? Is the law of cure his gift? Anæthetics?

The mere thought of his existence grieves me; his cold, cruel eyes haunt me and torment me. It would shame me to use my intelligence to outwit, torture, and kill the unwary, and defenceless. *Buddhist-Ray.*

* * *

The above remarks apply with equal force to flesh-eaters and hunters. There is no religion higher than Truth, there is no morality higher than Ahimsa Dharma. A sensualist, a cheat, and a liar may be excused, but not the man who in cold blood plunges the deadly glitter of the steel into the living flesh of a defenceless, innocent animal. No such man should be trusted.

* * *

"Mr. Henry Varley," says Modern Thought, "most carefully avoids discussion after his lectures. Several attempts were made to induce a discussion but all to no purpose. This is, of course, a common complaint against missionaries. They seem to know on what grounds their faith is built up."

* * *

According to Hæckel there are some species of animals who are born blind but who were not so in previous ages; their eyes are atrophied under the skin. Similarly there are men whose spiritual faculty has become atrophied by long disuse. The atheists hold the first place among these.

* * *

The Hindu custom of cremation is becoming daily more popular in Europe. In Baden, Germany, the Offenbourg and Heidelberg city councils have decided to erect furnaces. The Government in Basel has granted the citizens of the canton the right to choose between being

buried and burned. A crematory is being erected at Manchester, and another in San Francisco.

* * *

Says the Cincinnati Inquirer, "A very large audience listened to a lecture at the Douglas Castle Hall last evening which was delivered under the auspices of the Ohio Liberal Society. The lecturer was Mr. George Collins, and his subject was "Buddha and Christ." He compared the religion of the two men and took the ground that Buddhism, though 600 years older than Christianity was superior to it in its moral teachings. Buddhism was free from such objectionable features as eternal damnation and torture in a hell, and the teachings of revenge. It teaches also that as one sows in this world so shall he reap in this world. Buddhism, he said, has propagated itself principally by means of educating the people morally, while Christianity has propagated itself by means of intolerance and the assistance of the state. The lecturer supported his statements by frequent readings from the Buddhist Scriptures. The discourse was very interesting and held the audience in rapt attention throughout."

* * *

"Worldliness" is a sin according to Buddha. If *Trishna* (will-to-live-for-to-enjoy) be the cause of misery, and undoubtedly it is, then surely worldliness is a sin. The man who loves this transitory life with all his heart has something satanic about him.

* * *

The first thing which strikes us in modern India is the complete intellectual inertia of the Hindus. Their spiritual energy is also at a stand still. Take, for instance, the Theosophical movement. It is progressing with giant strides in America and England. In India, its birthplace, it is dying out inch by inch. Most of the branches enjoy the profound sleep of the Lotus-eaters throughout the year. It is a very sad spectacle. The view taken by the writer of the article, "The Hour of India's Need," has a basis of bitter truth in it. We Hindus should put before our mind the glorious picture of the past and should try to see that spiritual culture is of far greater interest to the soul than the mean mania of "rupee-getting."

* * *

The five daily observances recommended by Buddha are: (1) I pledge to abstain from destroying life. (2) I pledge to abstain from taking anything which is not given me. (3) I pledge to abstain from all

sexual indulgence. (4) I pledge to abstain from lying, slander, and idle talk. (5) I pledge to abstain from all intoxicating drinks and drugs.

The man who does not observe the above five rules should not even utter the word "Yoga" or "Mukti."

* * *

Plain living and high thinking should be the watch-word of every lover of Moksha.

* * *

Says Professor Huxley:—"Looking at the matter from the most rigidly scientific point of view, the assumption that amidst the myriads of worlds scattered through endless space there can be no intelligence as much greater than man's as his is greater than a blackbeetle's; no being endowed with powers of influencing the cause of Nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago, and anticipate the future thousands of years hence, it is clearly within the limits of possibility that some greater intellect even of the same order, may be able to mirror the whole past and the whole future."

These words are from the lips of the great representative of modern science. Have they not a direct bearing upon the Devas, Rishis, and Bidehamuktas of our Shastras? What do our learned graduates say to this?

* * *

We should thank the "Hindu" of Madras for devoting one of its leaders in reviewing "The Light of the East," but at the same time we cannot but notice a curious passage which the review contains. Referring to the Rishis of India it says, "surely those (means) of the ancient sages will not do, for they have not done in the past and have brought Hindu society to the present—materially-speaking—degraded state."

It is very strange that our contemporary, though a Hindu, has no idea of a Rishi!

* * *

The university education has deprived the present generation of the one thing needful in life, viz, spirituality. Not only the English-educated section of the Hindu community take no interest even in the common

religious observances of daily life, viz, *Sundha* and *Gayitri*, but they positively suppress with a high hand any such practice among the younger members of their family. We know from personal experience that the attempt on the part of some young men of this city to lead the *ordinary* religious life of the *Shastras* was met with strong opposition from the Hindu (?) members of their family including *females*? Hindu society has reached its last stage of degradation; the once saint-like women of our *Zenana* have become to be contaminated with the ungodliness of their husbands. The man who has not a spark of spirituality in him, no eagerness for truth, no love for science and knowledge, is a beast, whatever high place he may hold in society and whatever empire he may govern.

Editor's Table.—Theosophist (Madras.) Pauses (Bombay.) Theosophical siftings (London.) Path (Newyork.) Buddhist Ray (Santa Cruz.) Sanmarga Bodhini (Bellary.) Lucifer (London.) Modern Thought (Bombay.) Maharatta (Poona.) Journal of the Mahabodhi society (Calcutta.) Buddhist (Ceylon.) Notes and Queries (America.)

Matter and Mind.

(Analysis of Matter.)

IN this age of reason the tendency of the human mind is to look deep into the principles which underlie a physical or spiritual hypothesis. The inquisitive mind of the nineteenth century is loath to accept a proposition which is opposed to the canons of reason or based on authority. An attempt will, therefore, be made in this paper to give a short analysis of Matter (Perceived) and of mind (the Perceiver) as given by the Yoga system. The scientists have divided matter into doubtful elements without any hard and fast line to distinguish the one from the other. The division of matter into its components by the philosophers of India is of a psychological character. The mysterious atom of the scientist will always remain in the dream-land of science while the elements into which *matter* is broken up by the philosophers of India have a basis in the common sense of man. Sound, touch, color, taste and smell are the elements which compose the infinitely small as well as the infinitely great. The imaginary atom of the scientist as well as the vast solar system, what are these but the combination of the five above-mentioned elements? Whether in the waking state or in dream, whether in perception or imagination, the human mind is unable to conceive anything except, sound,

touch, color, taste and smell. Can we conceive an ethereal vibration which is not made up of the above five elements? Ether or atom, the solar system or the microscopic dust, all must be composed of one or more of the elements mentioned above in order to stand even for a brief moment before our mind. There may be in the universe matter composed of sound, touch, color, taste and smell unperceived by us; but this does not at all alter the proposition that matter (the Perceived) is simply the synthesis of the above elements; apart from these the other attributes of matter, weight &c. vanish into nothingness. What do we mean when we say, for example, the color of the tree &c.? We simply subtract one of the five elements, viz., color and give the synthesis of the other four elements (sound, touch, taste and smell) a *name*, *tree*. From the above it is clear that expressions like, "the color of the tree" etc., do never imply the existence of something apart from the synthesis of some of the five elements. For a something independent of the above five is inconceivable to the human mind.

(ANALYSIS OF MIND.)

Under the category of matter falls everything external to us including our body. If we examine the human mind, we find there the same thing; combinations of sound, touch, color, taste and smell passing in rapid succession. As soon as the ideas of sound, touch, color, taste and smell disappear in the state of *deep sleep*, the mind becomes dormant; our mind of the waking or the dreaming state, like matter, is the synthesis of the ideas of the five elements. Without the above five elements mind is inconceivable. We practically experience the truth of the above proposition during the state of deep sleep.

(THE TANGIBLE WORLD.)

Before me lies a sandy desert: it is burning beneath a mid-day sun. The scorching wind is breaking against me like a blast of fire; it seems as if the whole atmosphere is in flames.

Beside me is the *dead* body of a child. It is enjoying a sleep that knows no waking. From its stand-point the sandy desert, the scorching wind, and the mid-day sun are non-existent.

I am the Perceiver but it is not so. From my stand-point *heat* exists. From the standpoint of the dead child it is non-existent.

In front of me stands a camel; like myself he is not so severely attacked by his scorching surroundings; his sensations are not like mine. The *degree* of heat which he perceives is different from that which I perceive.

From the above it is clear that heat varies from the stand-point of different perceivers. Has the *burning* of the sandy desert, mid-day sun, and the scorching wind an absolute existence apart from a perceiver? Does the dead child perceive heat? Does the stone or the tree perceive heat in our sense of the term? Even a perceiver is only acquainted with the *degree* of heat; he can never perceive heat *per se*. We come, therefore, to the conclusion that if there be heat at all apart from a perceiver it must be *degreeless* heat; and as degreeless heat can never be imagined it is beyond the perception of any perceiver in the kosmos; for in order to perceive one must feel the *degree* or aspect of any thing which is something different from the thing-in-itself. Heat as we perceive it has therefore no existence apart from a perceiver; and as every attribute of matter is composed of *degrees*, and as it has been shown that the various degrees of heat we perceive are non-existent apart from the standpoint of perception, we may clearly infer that the thing-in-itself of which the heat perceived by us in an appearance is without degree or attribute.

Similarly it may be shown that the thing-in-itself of which *coldness* is an aspect is without attribute.

Touch is hot or cold, hard or soft. We have shown that hot and cold, as we know it are non-existent apart from us. Let us see whether the same argument applies to hard and soft. Hard and soft are but different degrees of touch. What is hard to one is soft to another and *vice versa*. What is hard to a child is soft to an adult and so forth. So if there be any absolute touch apart from perception it must be *degreeless*; but as every attribute is composed of degrees, the thing-in-itself of which hard and soft are false aspects must be without attribute.

It should be borne in mind that our body falls within the category of matter. We have, therefore, reduced the tangible world of the materialist including our body into something which *in reality* is neither hot nor cold, neither hard nor soft.

(THE COLORED WORLD.)

With the tangible world, the colored world vanishes also, not to speak of the secondary attributes of matter, sound, taste, and smell which are entirely dependent for their existence on the so-called tangible world. Apart from a perceiver the universe including our body is attributeless; in place of the Absolute the perceiver sees the mirage-like veil of Maya and this veil is different from the stand-point of different perceivers.

(THE WORLD OF SCIENCE.)

With this false, phenomenal, and relative world modern science deals. Its basis matter has as much reality as the matter of dream. How can

science reach the ultimate Truth when its first principle, matter, is not a reality, when its atom is non-existent per se? Science has not much to boast of its triumphs over the relative world either in the present or in the future. Truth is always far from it and the method it employs to know the ultimate Truth can never raise it beyond the phenomenal world.

(THE ULTIMATE SUBSTANCE.)

Our mind as well as matter, the perceiver and the perceived are the phenomenal modes of the Absolute. The universe is *of* the eternal Substance as the imagined serpent is *of* the rope, or as the mirage is *of* the sandy desert. In the above examples there is the illusion of one sense, viz, sight, but in the case of the universe perceived by us there is the illusion of all the five senses. The illusion caused by one sense can be corrected by the application of other senses; but the illusion caused by the five senses can only be detected by the application of reason. The universe does not exist per se. Time and space which constitute the very essence of its existence are merely phenomena; they have no absolute existence. It is said in the *Yoga Bashista* that the universe is like the son of a barren woman.

(THE PATH.)

In order to realise the Noumenon or our true self, we must first destroy the phenomenon or mind. Mind is equivalent to *ignorance* in Hindu philosophy. The destruction of ignorance is brought about by *Gnan* (knowledge of self) and *Yoga* is regarded as the way to *Gnan*. The destruction of ignorance or mind can only lead to absolute knowledge. As soon as absolute knowledge is gained the body and the universe vanish like the mirage and the human monad becomes Absolute. "It is thought by him who thinks it not," says the *Kena upanishad*, "he that thinks it knows it not. It is unknown to him that knows it, known to him that knows it not."

Hints to the Mumukshu.

(On the Physical body.)

WHEN a man has perceived the unreality of this world, the vanity of the ambition of man, and the incessant evils with which every creature is surrounded; when he has realised that the tomb puts an end to his hopes and aspirations in order to hurl him into a painful reincarnation; when the alluring sights and sounds of Nature so pleasant to the fool burns him like the fire of hell; it is then and then only that he casts a glance towards the great unknown and tries to free himself from the thralldom of the senses. If the mind be of the turn described above, then only can the seed of *Moksha* be sown in it with any chance of success; otherwise the hints given in the series headed "Hints to the Mumukshu," will produce no beneficial result. But if the seeds fall on a proper soil who knows that they may not bring forth in time the flowers of Nirvana.

The first thing which a Mumukshu should aim at is the *purification of the physical body*. For a certain constitution is necessary for pursuing the highest goal; a body which is the playground of disease and lust is unfit for concentration; and without concentration nothing can be achieved. No one can deny that there is a peculiar connection between the mind and the physical frame; and in order to purify the mind, physical purification is absolutely necessary.

Pure air, pure water, and pure food are the three essential requisites of physical purification. The aim should be to *lighten* the body. The phases of the moon, according to Hindu astrology, have a peculiar influence upon the human body. And this influence becomes almost pernicious when the moon occupies angles of 1° , 45° , 90° , 135° , and 180° respectively from the sun. Hence special attention to food &c. should be given during the above five days of every fortnight called *Puncha Purva* in our Shastras. In these days special heaviness is felt in the body and *light* food (even fast in some peculiar constitutions) and total abstinence from sexual intercourse &c. are recommended during the *Puncha Purva*. I need not dilate upon the beneficial effects of pure air and water as any one can get particular instructions in these points from any modern book on Hygiene. The only point I have to notice with regard to these is this that the *Mumukshu* should do all these things *religiously*, i. e. for attaining a higher goal and not merely for the purpose of preserving his health. The most important point to be noticed in this connection is the kind of food which one should take. Food produces three distinct effects upon our mind. The

Tamas food, wine &c., produces loss of consciousness; the *Rajas* food, fish, flesh &c, stimulates the activity of our passions, and tends to make us cruel; it also engenders various diseases in our system. *Satwic* food *lightens* our physical body and suppresses our passions. The effects of different kinds of food are a matter of experience. To a military man flesh-eating may be of some service but it is detrimental to the spiritual interest of the man whose aim is to attain Nirvana. A *Mumukshu* should therefore absolutely refrain from meat-eating for the purification of his physical body.

Under this head another point is to be noticed, viz, *Pranayama*. *Pranayama* has two distinct classes of effects; it has an effect on the physical body; in the next place, it has a peculiar effect on the human mind. I will notice the former class of effects in this paper as I am dealing only with the purification of the physical body. Now the human body is overspread on all directions with veins and arteries to most of which there is not an abundant access of air. *Pranayama* facilitates breathing throughout the nook and corner of our body and clears the system from cough, bile &c. From the physical point of view it contributes a good deal towards the clearance of our system by making it light and, therefore, more adapted to higher spiritual training. Perfection in *Pranayama* can make the body so light as to raise it sometimes from the ground to a height of a few inches. A master of *Pranayama* is free from all disease and possesses a very great control over the physical body. The *Hata yogi* has an eye to the physical effects of *Pran*, but the *Raj yogi* to its mental effects. The process of physical purification mentioned above may, if strictly adhered to, take one year after which the student becomes fit to purify the next envelope, *Shuksma Sarira*. Some kinds of *Pranayama* and their peculiar effects will be noticed in our next paper on this subject. Under the heading "physical purification" we have (1) Pure air, (2) Pure water, (3) Pure food, (4) *Pranayama*, (5) Regulation of diet &c. in particular *tithis* (Innations). A strict adherence to the above will make the physical body more and more light and ethereal, so to speak, and will prepare it for the higher goal.

(To be continued.)

The Religion of the Puranas.

THE religious faith of the millions of India is a subject that of late years has been gradually emerging from the haze of misconception and error with which it had been previously surrounded. It has been too long the custom of the bigots and blind followers of the Christian faith to arrogate to themselves and their religion a preeminently superior and unique position in the world. They assert that to them, and to them alone, has been revealed the truth that shall free man from error and bring him to a state of perfect knowledge and happiness. In past history this position led to every conceivable intolerance and persecution, in later years it has induced a spirit of pitying contempt for all those professing any other than the Christian faith; and we have been taught to consider the "poor heathen" as necessarily inferior to ourselves in moral virtue and religious conception.

With the study of the ancient religions of the world, those of Egypt, Chaldæa, and others, much has been done to modify this view: Sanskrit scholars have likewise placed before us in our own language many of the religious books of India, and it has become evident that in these also we must recognize revelations of truth. It is the same truth that has led the races thus far along the path of progress, and it will be the same truth, in other forms, which shall lead them further, even to the realization of all that we are accustomed to consider as divine. A just appreciation of the religions of the East I believe to be of considerable importance at the present time. If we are to help forward the great movement of the present age, the coalition of eastern and western forms of thought, and the drawing together of eastern and western peoples, we must, in the first place, acquaint ourselves with the inner life of those we wish to approach. It is not enough to meet our eastern brother on the exchange and market place, we must draw nearer and clasp hands with him at the shrine of his devotions.

It is through the study of religion in its widest sense that we see how the higher nature of man finds expression, and in the religious emotion we trace the aspiration towards the great Beyond, that *Beyond* which is at once the external attractive force and the internal compelling power, leading man to look up to a higher good or God as his goal.

Religion in India has three great divisions, Hinduism, Buddhism, and Parsiism—added to these being Mahommedanism, which now forms the

religious belief of a large number of the natives of India. All these differing forms are worth study, but I propose to take the first, and, in the consideration of some of its sacred books, try to discover how far the popular teachings of Hinduism respond to a conception of the essentials of religion, apart from creed, dogmas, or ceremonies, comparing these teachings with those presented by the religion of Christianity in our own sacred books of the *Old* and *New Testaments*.

Before commencing, however, I wish particularly to state that it is not my intention to try to place any one form of the religious feeling in man above any other, as I conceive that the form is but the crystallized aspect of the central idea, and is dependent for its growth and setting in ceremony and creed, upon surroundings of time and place, so that the rituals and dogmas of churches merely show the character and disposition of the people among whom they are found, in the same way as forms of government or social institutions. If we really wish to know the religious status of a nation or people, *i.e.*, how far they have evolved in the essentials of religion, we must not look at the external form, which is the lowest and most material expression, but we must seek the ideal conceptions or emotions which called it forth.

In tracing the development of the religious idea in man through the various forms which it has evolved, we find one fundamental conception as the source of all, namely, that there is in the nature of man a something transcending the limits of his physical life. This conviction is the essential of religion, and it is the declaration of the immortality of the Ego and the statement of the relation, of the temporary to the eternal which becomes the groundwork for the erection of the superstructures of the religious systems of the world.

The reason that there is so much apparent difference in the great systems of religion is that they respond to differing types of mind, which may be broadly classified under three heads—the philosophical, the moral, and the emotional. It is evident that for these three differing types of character to attain the same goal there must be three broadly differing paths, all of which are included in religion, which must not be defined as any one path, but as the realization that there is a ^{best} to be travelled and a goal to be attained. In the *Bhagavad Gita* these three paths are spoken of as Jnana, Karma, and Bhakti, which may be translated as knowledge, action and devotion. For those who start from the philosophical or intellectual standpoint, the path required will be one embracing every possibility for the acquirement of the power of discrimination through knowledge, so as to develop the internal power of judgment by which we reject the false and attain to the true. To such

minds there can be no satisfaction in any priestly declaration of mystery, for no barrier can restrain their eager pursuit of knowledge, and although they may bow the head with humility before the immensity of the truth that confronts them, it is yet with the certainty than by effort and endeavour they will at last attain.

The path of Karma or action is for those who feel the need of dependence on external aid; to such the precepts and rules of conduct which are enjoined as the fulfilment of religious duty are the props and stays which support when freedom of thought and action would mean uncertainty and doubt. Let us not judge with contempt those who truly and sincerely follow this path. We have the assertion of the Bullha that such lives are ripe for further gain.

The path of devotion has yet other characteristics; it is neither the untiring search for truth nor is it the patient and obedient fulfilment of prescribed duties; it is rather the expansion of the emotions in the effort to attain to the higher nature, that is the goal of the religious idea. The object of devotion may differ, it may be Krishna or Jesus or Buddha, or the idea of good enshrined in the heart of the individual under any name, but in all it is the same unconscious aspiration towards the higher, drawing the nature of man to seek union with the ideal object of his devotion. In the various religious systems the differing characteristics of these three divisions are very evident: taking for instance the two most prominently before the Western world, what do we find? In the Jewish religion there is little beyond the thou shalt and thou shalt not; it is preeminently the path of Karma or action, sacrifice and burnt offering, ceremony in worship, with rules of conduct for every event of life. How different is the system that took its place as established by Jesus of Nazareth! Here we find no long code of rules, few and simple are the precepts, and they deal rather with the inner and emotional nature of man, than with external act; love, that is, devotion, is the prevailing note; love is the foundation on which the whole gospel teachings is based. In the *Vishnu Purana* these distinctive paths are spoken of as belonging to the different ages of the earth as follows:—

Final felicity in the Krita age is derived from holy study, in the Treta from religious rites; in the Dvapara it is attained by pious services, in the Kali age it is secured by repeating the name of Hari.

Each religion may be classed under one or other of these three great divisions, but must not be considered as absolutely belonging to any one alone of the three categories, although broadly speaking one prevails; even in each religion we find the same three-fold classification and individuals following these differing lines of action.

If we wish to become acquainted with any religion we must examine the precepts on which it is founded; that is to say the sacred teaching or books. The external religious form generally changes in relation to the early written record, and the farther a system is from its source the more difficult it is to trace out the real meaning of the form. A religious system is not revealed but developed, and the human mind gradually clothes its God with self-created imagery. Every human product has also to be proved for good and evil, and while it is the fate of some systems to retain much of their original purity and simplicity, others sink overladen with the greed of designing priests, and stamped on by the heel of ignorant superstition.

In considering the religion of Hinduism and the sacred writings of the Hindus, difficulties of a special character arise. In the first place the language in which these books are written has been the produce of ages differing widely from the present nineteenth century civilization and thought. The words themselves therefore are not more strange than the thoughts they are intended to convey. The difficulty is increased from the great antiquity of these works—an antiquity great even in the estimation of Orientalists, who often seek to compress these time periods within the limits of their preconceived chronology.

Early methods of teaching were almost entirely without written communication. From master to pupil the words were repeated again and again till they became a part of his nature and the written sacred book was the mind of the disciple. It is easy to understand how divergences may have arisen when in later ages it was found necessary to place the words in written records. The disciples of different masters might repeat the words, but with such differences as would naturally arise from the accentuation of special parts of the teaching. In copying these again errors would creep in, so that in order to understand the true meaning of the words, it is not only necessary to understand the language but to be guided by a knowledge of the philosophy itself.

For this reason it always appears to me the height of presumption and folly when our Orientalists in their translations, however literal and perfect from a scholarly point of view, venture to contradict and dispute the rendering of native commentators, specially when those commentators are revered and accepted teachers. Cowell in his translation of the *Sarvadarshana Sangraha*, p. 222, note 1, where he alters in his translation a term used by Madhavacharya, and Max Muller in his translation of the *Vajasaneyi-Sanhita Upanishad*, in which he remarks that

Shankara hardly seems to have caught the drift of the Upanishad.

The Eastern books must be divided into two classes; those which are essentially sacred, that is to say Veda, or knowledge for which there is no personal revealer, and those which at different times have been added to these in order to simplify the teachings for the people. According to Hindu scriptures the people fell into darkness and became unable to understand or avail themselves of the Vedic promises, and this inability on their part brought forth the necessity for other revelations or embodiments of the truth. It is stated in the *Bhagabata Purāna* that Vyāsa the sage saw that from age to age the rapid course of time was bringing confusion on the earth respecting the duties of men. Reflecting what could be done for all classes and conditions he distributed the eternal Vedas among men and, full of pity for those who could not achieve the happiness of the sacrifice of the Vedas, he composed the history of the Bharata. In the first book of the *Bhāgavata Purāna* we find the reason given for the compilation of the Purānas.

In the Kali age in which we are, life is generally of short duration, men are indolent, their intelligence slow and existence difficult. Many evils overwhelm them. Of so many histories in which so many duties are inculcated that have to be heard separately, let thy spirit gather together the substance and relate for the happiness of all beings the history which gives a perfect clam to the soul.

We are also told in the *Vishnu Purāna* (Book VI.) that the road to salvation is much easier in this age than it ever was. This seems a reasonable declaration, for the races for whom the later revelation was intended being more degraded and further from the truth, the demand made upon them by the higher and more spiritual religion was too great; they were utterly unable to follow it. Why, otherwise, should Buddha have come, or Jesus, or any of the Saviours of the races but that they responded to the call of a definite type of humanity which could be reached in no other way.

It is not my purpose to consider the teachings of the Vedas or the Upanishads, or those works generally classed as Vedānta. I am far too deeply convinced of the sublime Philosophy contained in these works to lightly treat with unskilled words the eternal verities. They are the treasure mines of truth, but they need the consecrated life in order to expound them. The great Indian teacher, the master Shri Shankaracharya, has commented upon many of these works, and it is not too much to say that the devoted study of a lifetime may be claimed as a fitting tribute to the worth of these commentaries. The Veda may be called the path of knowledge.

But while the Vedānta is the great foundation and support of all Indian Philosophy and religious teaching, there are many works which

have been given to the people as better fitted to help those to whom initiation into the higher mysteries, through the study of the Vēda, is impossible.

It is some of these popular religious works which I am about to consider. Among them may be classed the *Mahabharata*, and the *Ramayana*, the *Harivamsha* and the Puranas. The *Bhagavad Gita*, the priceless gem of the *Mahabharata*, I will only mention, as it would require a whole evening even to enter into a short analysis of its teaching. It is also the best known of any of the Indian books. It will suffice to say that the *Bhagavad Gita* is a system in itself, harmonizing all other systems, and being at once a synthesis of physics, ethics and metaphysics.

The *Ramayana* is an epic poem, and the *Harivamsha* is a short of appendix to the *Mahabharata*; it deals almost entirely with Krishna worship and the history of creation. It is not easy for a Western mind to disentangle the mass of imagery and to follow understandingly the descent of Rishis, Devas, Pitris, men, etc., but it is easy even for us to understand the clear admonitions it contains, such as the following:

Doubt not, for knowledge for thee consists in the accomplishment of duty.

He who respects all creatures and neither outrages them in thought, word or action obtains one day the happiness of Brahm.

I might multiply extracts from this book, but I wish rather to consider the Puranas, which, in my opinion, have been greatly misjudged and neglected. It is perfectly true that they contain much that is altogether out of harmony with the present materiality of the age, but to speak of "the indelicacy and absurdity of the Puranas" shows a thorough misapprehension of the spirit and scope of their teaching. They were compiled for a people, different in most ways from ourselves. Accustomed to parable and metaphor, there would be nothing strange to them in the curious and involved histories of personified principles and powers. The names of the Gods represented to them the forces and intelligences that rule nature, and who shall say whether the ancients may not have been nearer the truth in the conscious living powers with which they fill earth and air and sea, than we are who, in our superior learning, smile scornfully at the childish tales and only talk of attraction of molecules and unconscious chemical affinity?

The Puranas belong to the same system as the *Mahabharata* and *Ramayana*; they are stated to be eighteen in number, althou there are many minor treatises, called Upapuranas or minor Puranas. The word purana means old or ancient, and by Hindu authority these works are always considered to have five special topics, although this description is not strictly applicable to the Puranas that we know at present. These five topics are: the history of creation; the secondary creation, the genealogy

of Gods and patriarchs, the reigns of the Manus or periods of *Manvantaras*, and the history of Kings.

The date of the Puranas offers great difficulty. It is certain that they are subsequent to the Vedas and the *Mahabharata*, and after all possible discussion it is clear that some sort of written works under the name of Puranas have existed from remote antiquity. They appear to be works of different ages, and it is more than probable that the present known Puranas are but copies more or less altered and amplified of some original books; the fact that many repeat the same legends and contain extensive passages very similar in character favours this view, and in the *Matsya Purana* it even mentions that there was but one original Purana. The Puranas are certainly mentioned by Amara Sinha, who is supposed to have lived about 56 B.C., the very name Purana showing them even then as tradition. Orientalists suppose that the present rescension only dates from the time of Shri Shankaracharya.—(*Lucifer*.)

(To be continued.)

A Study of Bhagabat Gita.

CHAPTERS IV & V.

IN Chapter II. we have a slight description of *Gnan Yoga* and *Karma Yoga*. Chapter III. is the continuation of *Karma Yoga*, and Chapter IV. is the continuation of *Gnan Yoga*. Chapter V. contains a comparison of the above two paths. In the beginning of Chapter IV. a sharp line of distinction is drawn between the re-incarnation of *Jiva* and that of the *Iswara* or Logos. The former is in complete oblivion as regards his past births, while the latter has full control over the Karmic law. The numberless rebirths of *Iswara* are mirrored in his consciousness, but the *Jiva* is ignorant of the whole past as well as of the whole future. The former comes to the world as a spiritual teacher, to defend the virtuous and to destroy the wicked, while the latter is born to suffer the effects of his past Karma. The one is the personification of knowledge, the other is the personification of ignorance; the one is the very image of *Gnan*, the other is a bundle of Karma.

In Sloka 12, it is mentioned that the difference between the worshippers of the *Devas* and the worshippers of *Iswara* (Logos) is very great. The *Devas* themselves are within the influence of the Karmic law and though they are far superior to men yet their phenomenal existence is

transitory compared with that of the Logos. It is very easy to propitiate the *Devas* but the fruit of such propitiation is evanescent and can never lead one to *Nirvana*. The goal of man should be his own *Atma* and nothing else; this *Atma* is the infinite *Chit*, the basis of the whole cosmos; it is devoid even of the shadow of egoism; it is not the *Karta* or worker; it is the *Mahachaitanya* which as such illumines the infinite universe; it is the light of *Gnan* the very essence of phenomenal existence. Khrisna identifies himself with this *Chit* and says that he and not the *Devas* should be looked up to as the goal of salvation.

In Sloka 17, *Karma* is divided into three categories:—(1) Those that should be done (*Karma*); (2) Those that should not be done (*Bikarma*); (3) Relinquishment of work (*Akarma*.) Of these three classes the last only receives treatment in this chapter. Non-performance of action does not constitute relinquishment of work; the yellow robe of the hermit or retirement into the jungle does not constitute relinquishment of work; the very essence of the relinquishment of work consists in performing action without attraction. This question has already been discussed in the chapter on *Karma Yoga*. It may be asked why has this question been raised in the present chapter. This objection is answered in Sloka 38. It is clearly mentioned there that *Niskama* (attractionless) *Karma* is the step to *Gnan* (knowledge of the ultimate Truth.) From *Niskama Karma* follows *Gnan* (knowledge of self), and from knowledge of self results *Mukti*. Such is the process of reaching the highest goal. Before proceeding further one point should be made clear to the reader. It has been said before that *Karma Yoga* is the path to *Gnan*. It may be asked what, then, is the distinction between these two systems. If one be complementary to the other there is but one system and not two. Though the goal of the two systems is the same, and though the principle which underlies both these systems is the destruction of the attachment of the mind for the objects of the senses, yet the path of the yogi and the path of the *Gnani* are not the same. The *Karma yogi* works in the yogi and world but his actions are *Niskama* (attractionless); the *Sankhya* or *Gnan yogi* leaves *Karma* altogether and retires to the forest, and with the relinquishment of *Karma* he destroys also the attraction of the mind for the objects of the senses. The goal which the followers of both the above systems reach is the same. In the beginning of Chapter V. Khrisna says that though there are some men in this world who by understanding the true nature of things through the *Sankhya* Philosophy can at once destroy the attraction of the mind for the objects of the senses, yet the mass of mankind must follow *Karma Yoga* in order to attain *Gnan*. The ordinary man only undergoes much suffering by leaving the

world and taking the yellow robe at once without the purifying influence over the mind which Karma yoga is sure to exert. The wise man fully realises that the mind is the phenomenal mode of *Atma*, which works. *Atma* itself, like the infinite ocean of knowledge, rests apart shrouded in its own lovely light. For this reason the performance or non-performance of *Karma* is the same to him; how can *Atma* be affected by *Karma*? The fruits of the action of a *Gnani* is reduced to ashes in the fire of *Gnan*. From his standpoint everything in the universe is *Chit*; he is above relative existence and, therefore, above the Karmic law. To attain *Gnan* (knowledge of self) various ways are adopted by various men. *Dhyana* yoga (concentration), *Pranayama*, *Tapasya* (asceticism) and *Karma* yoga are the various ways which lead at last to the absolute knowledge of self. When the patient disciple recognises his self, then his *Gnan* shines forth with the splendour of a myriad suns and the shackles of *Karma* are burnt into ashes. Even the greatest of sinners, by attaining the true knowledge of self, becomes free from every taint of *Karma* (Sloka 36, Chapter IV.) As the gloom of night has no place within the sun, so the taints of sin have no place in the self luminous *Atma*. In Sloka 40, Krishna advises Arjuna to keep the intellect free from all doubts. *Gnan*, he says, will destroy every doubt; but as long as the knowledge of self is not attained, every doubt should be driven away, for doubt ends in spiritual ruin.

In Chapter V. *Gyan* yoga is compared with *Sankhya* yoga. It is said that though both of these systems lead to *Mukti*, yet *Karma* yoga is superior to *Sankhya* yoga (Sloka 2, Chapter V.) *Karma* yoga is suited to the majority of mankind and the *Karma* yogi, by living in the world, can be a light unto others. Further, as stated before, it is extremely difficult to attain the true knowledge of self without purifying the mind by *Niskama* (attractionless), work. In Sloka 14, the doctrine of *Karma* is referred to. The human monad sows what he reaps: the lord of the universe has nothing to do with the good or evil *Karma* of any one. The eternal law of *Nemesis* (nature herself) deals weal or woe to men in accordance to the law latent in it. The self-luminous *Atma* becomes veiled by ignorance (*Nama* and *Rupa*), and so suffering is generated. He who destroys this ignorance by the knowledge of self, this darkness by light, puts an end to endless rebirths altogether. The latter part of this chapter Slokas 18 to 29, is occupied with the description of *Jivan Mukti*. The wise feels the presence of the universal consciousness in a Brahmin and a cow, in a Sudra and a dog alike. The storm of passion and anger passes over his unruffled spirit without making any impression whatever. Recognising the supreme spirit as the light of universal con-

consciousness he attains Nirvana for ever. In Sloka 27, Dhyan yoga is referred to. But this is taken up in the next chapter.

Philosophy of the Tantras.

THE Philosophy of the *Tantras* is essentially the philosophy of the *Upanishads*. The *Vedanta* deals with the pure conception of the *Nirguna Brahma* and is therefore strictly the philosophy of the infinite. The *Tantras* are designed for the realisation of that highest Vedantic conception from the standpoint of the *relative*. *Brahma* is *nirguna*, that is without any limitation conceivable, whereas the universe is the universe of Name and Form limited by time and space. The *Vedanta* distinctly asserts that that which exists is *Brahma*, and since that *Brahma* is infinite it leaves no room for the existence of the universe of Name and Form. It is then concluded that the universe of Name and Form must therefore be a phantom show, a vain delusion, an ocean of dreams. But the question still remains how this visible non-entity came into existence and wherefore did it at all come into being? These are, however, the proper sphere of *Vedanta* and for the purpose of our present subject it shall be sufficient to state that it is in the nature of the Omnipotent Being in which the extremities meet that the glorious universe of Name and Form bubbles up in the bosom of *Mayavic* consciousness, that is, consciousness when assuming the influence of *Maya*. The consciousness of the infinite is consciousness *per se* unknown to any limitation; and the existence of *Maya* is interposed in order to metamorphose that pure consciousness into the consciousness of finite conceptions. This *Maya* is therefore a delusion or phantasy, and the *Mayavic* consciousness is the sum-total of all finite consciousness. Considered as a whole it is the consciousness of the Deity or Creator, and considered in parts it is the consciousness of all finite beings from the most high to the insignificant bit of straw. So long as consciousness remains under the influence of *Maya* it does not perceive its absoluteness, and the moment it penetrates that veil of deception it beholds its state of purity. In the latter or unblemished state *per se* it is called *Brahma* or *Shiva*, and in the former or *Mayavic* state it is known as *Jiva*, in the extended sense of the term meaning the universal soul. Between the two is *maya*, the creative energy, and is henceforth termed *Shakti* or *prakriti*. In the *Saktikagamasarvaswa*, *Shiva* says "Devoid of *Shakti* I am inert as a corpse; combined with *Shakti* I fulfil all desires of the mind." This means that *Brahma* or consciousness *per se*

is neither active nor inactive, but when combined with *Shakti* there is no limit to the extent of creations which come out as the result of such combination. Again, in the *Brahma-baibarta Purana*, Maha Vishnu says "In the beginning of creation *Shakti* evolved of my own divine will, and will at the end vanish in me, when the glorious universe will fade into nothing. This *Shakti* or *maya* of mine is Nature, the mother of all creations; it is inseparable from me and is therefore called *narayani*. Without clay the potter is unable to make his pots, without gold the smith cannot make ornaments, so without *Shakti* I am incapable to create the world. I am the soul, the unconscious perceiver, whilst the active universe is *Shakti*." This *Shakti* is possessed of the three *gunas*, *satva*, *rajas* and *tamas*, and is therefore called *Saguna Brahma*.

The goal of all true religions is the attainment of perpetual bliss. It is the short-sighted man of modern civilization who centres his whole existence in a life of numbered moments. His eyes are never turned to the shoreless chasm both before and behind. During the short span of time he creeps on earth his sole ambition is to be the master of filthy pleasures. His body, the ephemeral house of his short-lived glory, his wealth, his fame all remain behind, and where does he go? To take birth in another shape and once more made the victim sufferer of the operations of his past *Karmas*, and when the will of *Karmic* law has been fulfilled he ceases to cater. From incarnation to incarnation he passes on as the blind follower of his *Karma*, but never for a moment he thinks of himself—who he is, his notion of *self* being always centered in that perishable garb with which nature has enveloped him for the moment. Day by day he sees the parting hand of death demolish the fine exterior of his fellow creatures, and yet the experience makes him cling more and more to that transient vesture of decay. For men as these the *Moksha Shastras* are not intended, and it is a sin to breathe a word of the occult science into their ear. But besides these human worms there have been always men whose heart disdained to dwell upon the pleasures of life for a moment. They counted life no better than a point in an infinite line. They despised pleasure and pain alike. Their sole aim was to be redeemed from this continual transmigration. Their eye was ever turned to penetrate the mystic veil and obtain a glimpse of the master magician, the source of this puppet show. Such men had by their unshaken perseverance continued through many incarnations, at length succeeded to grasp the ultimate truth, and in the moments of their silent communion with that Original Being the secret doctrines were revealed to them. Such inspired Rishis were the authors of our *Moksha Shastras*. The *Vedas*, the *Puranas*, the *Sanhitas* and the *Tantras* are all alike such

inspired writings marked to save the suffering humanity in different epochs of time. The underlying principle in all of them is the same, namely, to rescue the human mind from the clutches of materialism and to lead the path of eternal bliss. The attainment of this eternal bliss—bliss which knows no falling, where pleasure and pain are alike unknown, is *Moksha*, the common goal. Whatever variations are found in the different sacred texts they are with regard to the *modus operandi*, the form, but not in spirit. How far this is true, that is, how far *Tantra* and *Vedanta* are essentially one and the same, it will be better to prove by appropriate quotations from the Tantras themselves before we plunge in the full tide of Tantric mysticism. To this end we first select the *Gnan-Sankalini Tantra* which is professedly a compilation of Tantric philosophy.

The *Gnan-Sankalini*.—3. "From *Abyakta*, the unknown and unspeakable, comes out creation; it is that *Abyakta* which brings about its destruction; and the knowledge of *Brahma* is also *Abyakta*, in which there is neither creation nor destruction." The relation of body and soul is thus expressed: 10. "As fire lies inherent in the wood, as the odour is in the flower, and the butter lies in milk, so within the body is God untouched by virtue and vice." And again,—29. "The body is a miniature *Brahmanda* (universe), of which those that have forms must perish whereas the formless is eternal. 30. "He whose mind is void of all forms is fit to be one with the formless." 33. The body is known as *atma* (self), the mind is *antaratma* (inner self), and *param-atma* is that nothing (infinity) in which the mind loses its self." The process of evolution of the elements and the opposite process of their dissolution is thus described: 25 "From space came air, from air fire, from fire was water and from water was earth. 26. Earth vanishes in water, water passes into fire, fire changes into air and air is lost in space. 27. From these five *tatvas* the kosmos comes into existence and the *tatvas* vanish in themselves; He who is above these five *tatvas* is *Param Brahma* and is called *niranjanam*." What is the *sthoola* (gross, material) body?—110 "The five elements are embodied in our *Sthoola* body, and the *Shukshma* is to be sought elsewhere (that is, the truly *Shukshma* body or the subtle state of existence is to be found above the sphere of the five elements, in *Brahma*)." The distinction of *Jiva* or the human monad, and *Brahma* is, (47) that the former is within the ties of *Maya* which subdued the *Jiva* is eternally one with *Shiva*. And again, 45. "The mind is the doer of good and bad actions and the mind reaps the fruits of those actions; this same mind when losing itself in the Absolute is no more the subject of virtue and vice." Finally, we will select a few passages in which the

nature of *Brahma-gnana* is described :—"50 The so called Veda is not known as Veda, but Veda signifies the Absolute Brahma. 59. That state of consciousness in which mind, speech and actions are lost and which resembles a dreamless sleep, is known as *Brahma-gnan*. 60. That state in which the mind thinks nothing, desires nothing, nor is influenced by sleep, but blank as the mind of a newly born babe is rapt is solitary calm—that state is known as *Brahma-gnan*. 14. He whose mind is calm without concentration, whose breath is suspended without any effort, and whose eyes are fixed without seeing, is said to have reached the state of *Khechari mudra*. 105. It is beyond all doubt that in the single letter of *Pranava* (ॐ, om) is situated Brahma, (4) and from this single letter the fourteen branches of Dharmashastras, the *Tantras*, all kinds of religious austerities and methods of worship have sprung. (6) The study of *these Shastras* and the practice of the pious actions are required so long as the knowledge of Brahma is not obtained. 98. The first complement (अ, a) of the *Pranava* (ॐ) signifies *satva guna*, the second (उ, u) is known as *rajo-guna* and the third (म, m) as *tomo-guna*; these three together अउम- (aum) signifying *Prakriti*. 99. Considered in this divided character the *Pranava* is called *Prakriti*, considered as the single letter (ॐ) it is Brahma; and this *Prakriti* emerges out of Brahma with her three fold *gunas*. 100. This *Prakriti*, *Maya* or *Shakti* is the creator, the ruler and the destroyer of the universe; she is *Abidya* and is reputed as *Sabda-Brahma*.

(To be continued.)

Patanjali.

FEW years ago, Pandit N Bhashya Charya, the eminent Sanskrit scholar contributed a learned article on "the age of Patanjali," in a well known Indian magazine. In which the learned Pandit with considerable erudition and antiquarian re-search tried to show that Patanjali the author of the *Mahabhashya*, the great commentary on Panini's Grammar, was also the founder of the Yoga system of philosophy. The writer at the same time, with arguments sufficiently forcible, has attempted to establish that Patanjali, the author of these two well-known works flourished in the year 900 B. C. and not in the period ascribed by the orientlists. As regards the first question, that the author of the *Mahabhashya* and the Yoga Sutas was one and the same person, the writer is almost of the same opinion with the majority of orientlists. As to the second point, the Pandit

has departed from the formidable role of the oriental scholars and has gone back to a remote period to fix the date of the author of Mahabhashya and Yoga Sutras. In our humble opinion we consider that the line of arguments adopted either by the august orientalists or by our eminent Pandit is not unassailable. The object of this article is to show how the learned Pandit has come to the above conclusion and to point out the inaccuracies which have crept therein. For, we consider that the arguments adduced by him to prove the identity of the author of Mahabhashya with that of the Yoga Sutras are not sufficiently strong as is expected from a man of his learning and scholarship. The hypothesis started by him, that the author of these two works is one and the same person, is not based upon sound logic. Professors Max-Muller, Weber, Goldstucker, and several other orientalists fix the date of the Mahabhashya each from his own stand point which varies from 250 B. C. to 60 A. D. In the first place we shall try to enquire into the probable date of the Mahabhashya and the supposed identity of the author of that work with that of the Yoga Sutras.

The name of Patanjali occurs frequently in ancient sanskrit literature. In Brihadarannak upanishad, in Mahabharat, in Panini, in Siddhanta Koumudi, and in several others the name of Patanjali is of frequent occurrence.

It is said that Patanjali, the author of Mahabhashya, was born at Gonarda, a province in Cashmere, and his mother's name was Ganika and in his works he refers to himself as Ganikaputra and Gonardiya. We have said above that the dates given by the Western Orientalists vary from 250 B. C. to 60 A. D. : at any rate they have come to the conclusion from the internal evidence furnished by the Mahabhashya itself, that Patanjali flourished after Buddha's Nirvana, which is fixed at 543 B. C.

The reasons which they ascribe for such a conclusion is summarised below :—

1. The Mahabhashya mentions the name of the Mourya Dynasty, which was Buddhist according to Buddhistic record. This Mourya Dynasty and its founder Chandragupta are mentioned in the Vishnu and other Purans. Hence the author of Mahabhashya lived about the time of Chandragupta.

2. In the Mahabhashya, the invasions by *Yavana* and of the *Madhyamikas*, a Buddhist sect, are mentioned. The term *Yavana* applied to the Grecians. Hence Mahabhashya was composed during the Grecian invasion, that is about 140 B. C. The invasion of the *Madhyamikas*, who were followers of Nagarjuna, took place between B. C. 77-43. This invasion of the *Madhyamikas* having occurred during the time of Patanjali, his date would probably be about the same time.

3. The Yoga Sutra of Patanjali contains several Buddhistic views. Hence Patanjali flourished at any rate after Buddhism had sprung up.

Let us now see how far these arguments are sound.

The Mahabhashya says that the Mouryas were the worshippers of idols and were begging from door to door taking these idols with them. It is recorded in the Buddhistic works that these Mouryas belonged to the royal race. And if they had been Buddhists, they would not have been worshippers of idols. Hence it is quite clear that the Mouryas mentioned in the Buddhistic record are different from those mentioned in the Mahabhashya.

In reply to argument No. 2, we should carefully examine the term "Yavana." This word occurs frequently in Sanskrit Literature. Almost all the Western Orientalists from Sir William Jones to Professor Max Muller labor under the misconception that the word applies to the Greeks. But the word is of frequent occurrence in Sanskrit long before the Greeks came in this country. According to Manu some Kshatriyas became outcasts by neglecting their Vedic duties and were called *Yavanas*. Gautama Dharma Sutra mentions that the Yavanas are a mixed caste of Aryans. In the Ramayan, Mahabharat, Vishnu Puran and in most of the Smritis mention is made of the Yavana. From the foregoing quotations and considerations, it is quite clear that the Indians applied the term "Yavana" to all foreigners as well as to those who did not follow the Vedic injunctions, and the event which occurred during the time of Patanjali is not identical with any Greek invasion, and the supposed identity by the Orientalists of the Yavanas with the Greeks is purely imaginary.

In reply to argument No. 3, we may say that the doctrines of the Yoga-Sutras which are said to be of Buddhistic origin were current in the country long before Buddhism had sprung up. Patanjali in his Yoga-Sutras mentions the Iswara, and speaks of the necessity of the study of Vedas and uses the word Kaivalya to signify the meaning expressed by the word Nirvana. The doctrines of Karma and re-birth which are said to be of Buddhistic origin are also to be found in Hinduism; and hence there is no reason to suppose that Patanjali borrowed these theories from Buddhism and introduced them into Hinduism.

It is said that the doctrine of Ahimsa is peculiar to the Buddhists and contrary to the spirit of the Vedas, and the author of the Yoga-Sutras lays special stress on this doctrine of Ahimsa, hence these Sutras were written after the rise of Buddhism. To this, we would reply that the performance of sacrifices was enjoined only on Grihasthas, and not on Brahmacharis and the followers of Gyan and Bhakti Margas.

From these arguments and others our readers will see, that the Pandit

has failed to bring forward a single satisfactory proof in support of his assertion that the author of the Mahabhasya is one and the same person with the author of the Yoga-Sutras ; and the Western Orientalists whose arguments he has taken so much trouble to refute, affirm no-where that Patanjali of the Yoga-Sutras is Patanjali of the great commentary ; and their contention is only this that the Mahabhasya was composed during the period which varies from 250 B. C. to 80 A. D. The author of the great commentary may be known by the name of Patanjali, but there is not an iota of evidence to connect this man with the author of Yoga-Sutras. The author of the Mahabhasya may have lived in later age, but still he will occupy a period anterior to the birth of Sakhya-Muni.

The author of Yoga-Sutras cannot be the author of the Mahabhasya. For the system of philosophy taught in these works is antagonistic with each other. The Mahabhasya advocates sacrifices while the Yoga system inculcates the doctrine of Ahimsa. Yoga deals with Iswara (Logos) and enumerates his attributes whereas the Mahabhasya lays special stress on the result produced by sacrifices.

Vedavyasa in his Brahma-Sutras mentions Patanjali's Yoga-system of philosophy. Hence Patanjali the founder of Yoga system of *Philosophy* flourished before, or at least was contemporary with Badarayan, and as Panini alludes to the Brahma Sutras, it follows that Panini flourished after Patanjali.

But Patanjali was not the founder of the Yoga-system. Yogasystem existed in India before his time. Even in Rig-Veda mention is made of Yoga-Bidhya. In Sutra No. II of the Yoga Sutras Patanjali himself admits that Hiranyagarbha a great Vedic Rishi was the founder of this system. But this fact does not convince us that Patanjali belonged to a later age and lived after Panini. Yoga system existed from a long time before Patanjali, and it was he who first brought it under a proper order and worked out that grand philosophical system which bears his name. Hence Vachaspati Misra, in his commentary on Yoga-Sutras explains the word Anusasanam in the first aphorism (Atha Yoganusasanam) thus :—"The doctrine of Yoga had been founded by Hiranyagarbha and others, Patanjali promulgated it by supplementing it, and hence the Yoga Sutras are called anusasanam."

We have said in the beginning that the name of Patanjali is of frequent occurrence in ancient Sanskrit literature. His name occurs in the Brihadaranyak-Upanishad and in the chapters on Sankhya doctrine and Yoga-philosophy in Mahabharat, Santi Parva, constant mention is made of Bhagawan Patanjali in connection with his doctrine by Bhishma in his discourses with Yudhistir. Now it goes without doubt that these

sacred works claim a date far anterior to that of Panini's grammar or its commentary; and hence we hope, it follows clearly that the author of the Yoga-Sutras is quite a different person from the author of the Mahabhashya, for there is nothing very positive in the domain of Sanskrit literature to connect those two sages as one and the same person.

The manner in which the so-called Western Orientalists deal with the subject and come to a conclusion is so unique and sometimes so ludicrous that we cannot refrain from quoting the following before we conclude.

"The writings of many of the Orientalists are often characterized by an imperfect knowledge of Indian literature, philosophy and religion and of Hindu traditions, and a contemptuous disregard for the opinions of Hindu writers and pandits. Very often facts and dates are taken by these writers from the writings of their predecessors or contemporaries, on the assumption that they are correct without any further investigation by themselves. Even when a writer gives a date with an expression of doubt as to its accuracy, his follower frequently follows the same date as if it were absolutely correct."

Hārta.

Buddha and Buddhism.

III.

BUDDHIST SCRIPTURES.

THE Buddhists have their sacred literature like the Hindus and other religious sects; and in one main point this Buddhist literature differs from the Hindus. The Buddhist literature lays no special claim to divine origin. The doctrines which have been propounded in them are believed to be purely human, that is, held to be the production of human mind. Tripitaka, the principal religious work of the southern school of Buddhism never claimed a divine origin like the Vedas.*

Buddhism sprang up in the time of the full ascendancy of Hinduism. But this is its significant feature, that the sacred literature of Buddhism was not composed in the language which is even now considered to be sacred, *Viz.*, Sanskrit, the language in which the Vedas, Smritis and other religious works were composed, and in which Vyasa, Kapila, Kumārila

* "The Satapatha—Brahman and the Brihadaranyak Upanishad affirm that the Rig-Yayur, Sama, and Atharva Vedas were the Breath of the Supreme Beings."

and Sankaracharya spoke and taught. One peculiar fact noticeable in the teachings of Buddha and his followers was that they always preferred to communicate their doctrines in the vernacular of the part of the country in which Buddhism flourished. Buddha himself never composed a single book, all that he did, was to preach his most excellent Law with the great object of affording humanity, a relief from the pain and suffering which is the lot of all beings, and it was after his death that his teachings were collected and brought under proper order which afterwards proved to be a good scholastic production and no way inferior to the early Sanskrit writings.

After the death of Goutama Buddha, three councils of his followers were held for the purpose of collecting his sayings and deciding a dispute between the Northern and Southern canons of Buddhism. In the year 477 B. C., the year in which the great reformer died, a council of 500 monks called Maha-Sthavira was held in a cave called Stta-panni near Rajagriha in the reign of King Ajata-Satru. Kasyapa, the most esteemed of all the surviving disciples of Buddha was selected as the leader, and chanted the *Thera Veda* (word of the elders) preserved in their memory. "Vinaya text was recited by Upali, and the ethical precepts being imparted by Ananda and the philosophical doctrine was communicated by the president Kasyappa" Thus we see that Tri-pitaka, the most sacred book of the Buddhist owed its origin to the first council of the Buddhists.

A hundred years later, a second council of the Buddhist was held at Vaisali, consisting of 700 monks. The discussion in the council continued for 8 months, not until the unauthorized departures from the strict rules of the discipline were prohibited.

When the second council had finished its work a great political change came over the country. Chandragupta usurped the throne of Magadha and founded the Mourya Dynasty. Megasthenes' account of India furnishes us with sufficient facts to believe that Chandra-gupta favoured Buddhism but never renounced Hinduism. He was succeeded by his son Vindusara, and then came Chandra-gupta's grandson Asoka, the greatest Hindu monarch of ancient India.

The third council was held at Patna in the 16th or 17th year of Asoka's reign. It consisted of one thousand members of the Order. This third council was the most important of all, for it came to the conclusion of propagating Buddhism by missions. Hence missionaries supported by the King Asoka were sent in all direction and even to Syria, Macedon and Egypt to preach the religion. He sent his son Mahinda to Ceylon, who took with him a number of Buddhist monks and the Tripitaka as settled in the council of Patna.

Buddhism is divided into two schools called Mahayan and Hinayan or Northern school and Southern school of Buddhism. The Buddhism prevailing in Nepal, Thibet, China and Japan, is called Northern Buddhism while the form prevailing in Ceylon and Burma is called Southern Buddhism. The Northern school furnishes us with very scanty materials illustrating the religion in its earliest forms in India. Kaniskha, the king of Chasmere, held a council of Northern Buddhists in the year 40 A. D., but that council instead of collecting the Sacred works of the Northern school, wrote three commentaries. The most important book of the Northern Buddhism is the *Lalita Vistara* which deals with the biography of Buddha, with all the wealth of imagery and profusion, which is the peculiar characteristic of the Buddhist literature on the other hand the Southern Buddhists furnish with the most valuable materials illustrating the early history of their religion. Their sacred books are known by the name of the "Three-Pitakas" and they are called "*Sutta-Pitakas*" the *Vinaya Pitaka* and the *Abhidhamma Pitaka*. The *Sutta Pitaka* comprises the sayings and doings of Gautama Buddha himself illustrating the doctrines and moral precepts. The *Vinaya Pitaka* records the minute rules for the conduct of the monks and nuns, the Bhikkhus and Bhikkhunis and lastly the *Abhidhamma-Pitaka* "contains disquisition on various subjects, like the condition of life in different worlds, on the explanations of personal qualities, on the elements, the causes of existence &c." The book known by the name of *Dhammapada* is a compilation of verses principally from the *Sutta-Pitaka*, made at the first council of the Buddhists and confirmed at the subsequent councils. This compilation was made as a sort of manual for the student of the spirit of true Buddhism.

(To be continued.)

Hārīta.

The Prashna Upanishad.

THE FOURTH QUESTION.

I.

NEXT Gargya, son of *Shaurya* made his question : "Reverenced Sire ! In this *Purusha* or being possessed of head and limbs, which of the functions remain dormant, which of them perform their work, of the limbs and the senses which is the perceiver of dreams, who it is that enjoys bliss when the waking and the dreaming states have ceased their work, and in that state of dreamless sleep in whom do the functions of the body subside."

II.

To him the Rishi answered :—" O Gargya ! As the rays of the setting sun unite in that glowing orb, and on his rising again they radiate in all directions, so in this body the senses and their perceptions become in sleep mingled in mind their chief and cease to work. In that state the being sees not, hears not, smells not, tastes not, feels no touch, nor speaks, takes nothing, forsakes nothing, nor is moved by pleasure, and men call him asleep.

III.

"When the senses of perception are thus drowned in sleep, then in this body the five vital airs (resembling the sacrificial fires) remain awake. The *Apan* air occupies the place of the *Garhapatya* fire. The *Vyan* resembles the *Anvaharya* in its function of digesting the food and drink, and the *Pran* air is compared to the *Ahabaniya*, the sacrificial fire taken by purification from the *Garhapatya*.

[NOTE.—*Agnihotra* is a principal Vedic performance. After finishing his study in the house of the preceptor, the student was required to marry and thereby enter the second or *Garhyasta Asrama*. He then became a *Grihapati* or master of the house and undertook the performance of the *Agnihotra Yaga*. The chief formalities of this *Yaga* are that the *Grihapati* was required to preserve the sacred fire of the first *homa* throughout his life, and on his death his remains were burnt with this very fire. This fire kept alive by the *Grihapati* was called *Garhapatya*. The *Grihapati* was required to perform two *Agnihotra* rites every day, one at morning and the other at evening. The sacrificial fire was lighted from the *Garhapatya* fire, and having undergone purificatory rites it became fit for *homa* and was called *ahabaniya*, to which the sacrifices may be offered. *Apan* air is that which we breathe in, and the *pran* air

is that breathed out. The *pranbayu* is therefore the same *apan-bayu* when it goes out through the respiratory organs. The latter is compared to the *Garhapatya* fire, and the former to the *ahabanya*—the one being the product of the other. *Anvaharya*, according to Govila, means the sacrifice performed at each new Moon in order to give a finish to the sacrificial rites of each month.]

IV.

"The *Samana* air maintains the equilibrium of the two respiratory offerings; the *mind* is the *Yajaman* or the procurer and master of these offerings; and the *Udan* air stands in the place of the wished for benefit of the Sacrifice, for it takes the mind to Brahma in the state of *Shushupti*.

[NOTE.—The respirations are here compared to sacrificial offerings, and the *Samana* air which preserves their equilibrium is said to be the *hota* or offerer of sacrifices in this *Yaga*. The *Yajamana* is the person for whose benefit the sacrifices are offered. The virtue derived from a *Yaga* is the means of securing heaven, and since the *Udan* confers a similar benefit by making the mind one with Brahma in the third or *Shushupti* state it is said to occupy the place of the *Yaga-fala*. The purport of this and the previous *Sruti* is that the wise are never subject to *tomoguna* even in their sleep, but that they perform the *Agnihotra yaga* in that state when the ordinary mind is wrapt in darkness.]

V.

"During this interval the mind enjoys its loftiest conceptions in the shape of dreams. It then beholds and hears that it has seen or heard before, either in the present or in any previous incarnation, it perceives that again which it perceived before in far off climes, and in short, it sees all that was ever thought of or desired in mind.

VI.

"At the time the mind is completely enshrouded in the lustre of higher thoughts, and is free from the current of changing desires, it then no longer beholds any dreams. It is then that the unbroken bliss is enjoyed in this body.

VII.

"It is then, O beloved! that everything is reposed in the one *Param-atma*, as birds take their shelter in the tree at night.

VIII.

"Then the elements, earth, water, fire, air and space, and their subtle or attenuated forms of existence, then the eye and the objects of vision, the ear and the objects of hearing, the nose and the objects of

smell, the sense of touch and that which is felt in touch, speech and that which is spoken, the hands and the objects handled, the lower organs of secretion and their secretions, the feet and the space walked over, the mind and its imaginations, the intellect and its determinations, the sense of "I" and the object of egoism, consciousness and its objects, the light that shines out apart from the surface of the body—and the object it enlightens, the thread of life and things strung in it, all these names and forms take their rest in that *Paramatma*.

IX.

"The being in this higher state of consciousness is the prime cause of all. It is He who sees all, hears all, smells all, and touches all; He it is who thinks, wills and acts. This higher being rests in the causeless and endless *Atma*.

X.

"He who knows *Paramatma* as being formless, shadowless and colourless, one whose transparent purity is unapproached by all attributes of Name and Form, certainly O beloved! he becomes omniscient and the soul of the universe.

XI.

"The universal soul together with the gods, the senses and the elements, depends upon that changeless eternity called *Akshara*. Knowing it one knows all and becomes the spirit in all."

(To be continued.)

"That Art Thou."

Chhandogya-upanishad.

"This so solid seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

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Notes and Gleanings.

WE still seem, after hard upon nineteen centuries of Christian influence and experience to be looking out upon a world in which the ideal of Christianity, which we all profess to reverence, is worshipped only with lips...Throughout Europe we find nations armed to the teeth devoting their main energies to the perfection of their fighting material and the victualling of their fighting men and the keenest of their intellectual forces to the problem of scientific destruction. Beneath the surface of society whenever the pressure becomes so great as to open an occasional rift, we catch ominous glimpses of toiling and groaning thousands, seething in sullen discontent and yearning after a new heaven and a new earth to be realised in a wild frenzy of anarchy by the overthrow of all existing institutions and the letting loose of the fiercest passions of the human animal.—*London Times.*

* * *

"Vegetarianism," says World's Advance-Thought, "is making rapid headway in London. Copley in his "Interesting facts about London," states that there are forty Vegetarian restaurants in that city."

The man who after reading numerous Shastras fails to form any idea of Brahma is like the ass who is conscious only of the load but not of the fragrance of the sandal woods which he carries.

* * *

The buzzing of the bee is as long heard as it has not tasted the honey of the flower; as soon as it sits upon the honey it becomes silent. Similar is the case with the man of devotion. As long as he has not realised *Chit* he buzzes like the bee. The moment he perceives god, he is lost in rapture.

* * *

Srimati Sanyasini Annie Be-Santin has left England on a two-month's lecturing tour to the United States America journeying as far as the distant Pacific Coast. She will not be back until February next.—*Pauses.*

* * *

Hinduism is myriad-faced. Its *Gnan Marga* is Esoteric Buddhism. Its *Bhukti Marga* resembles the Christianity of Christ. Its grosser forms are suited to intellects of a lower order. Hinduism has as many aspects as there are different natures in this world. It owes its name to no man. It has one aspect for the barbarian and another for the highly cultured intellect of the nineteenth century. This is the reason why Buddhism does not exist as a separate religion in India. Hinduism has absorbed it entirely. Neither Sankaracharya nor Kumarila has driven it out of India. Neither sword nor fire has done it any harm. The ocean of Hinduism has made the drop Buddhism to disappear.

* * *

Let any Buddhist show me a doctrine which is foreign to Hinduism. Buddha or Christ is held by me in highest reverence. The Christianity of Christ is not the garbled Christianity of his so-called modern followers. He was a *Sunnyasi* and a native of the East. He talked Hebrew, he dressed himself like a *Fakir*, he wore the skin of an animal like the Indian *Yogi*. By our habits and customs, by our traditions and by our birth we resemble him more than the princely bishop who opens his day by murdering some defenceless innocent animals to satisfy his belly-god and passes his life in luxuriant living.

* * *

Infinite consciousness with infinite body, viz, the universe is the Brahma of the Vedanta. The infinite from its very nature can take no notice of the finite. The finite is governed by its own inherent laws. It is called *Maya* because it is in perpetual change. It is an Eternal

Becoming while *Chit* is the Eternal Being. Prakriti in the infinite body, of the infinite *Chit*.

* * *

The will is, *as long as it exists*, unsatisfied for otherwise it would exist no longer ; the unsatisfied will, however, is want, need, displeasure.

* * *

A series of very thoughtful articles entitled "The origin of the universe" has made its appearance in Modern Thought. The writer tries to show that as the universe is infinite and eternal and as two infinities can not co-exist there cannot be any other infinite entity called god. In reply we make the following remarks :—Dr. Bunshaw can not but admit, as he actually does, that *something* exists by itself and is unchangeable which he calls Existence in which the group of attributes visible and tangible, appears and disappears. These he calls modes. Among the modes are included not only attributes but also our finite consciousness called mind. Mind and the attributes being the phenomenal product of that absolute existence, that Existence can never be of the nature of mind alone nor of matter alone but it must be something midway between mind and matter, self consciousness and unconsciousness. It can not be "unconsciousness" as Dr. Bunshaw states. For out of *absolute* unconsciousness no finite consciousness can appear. This absolute existence is called *Chit* in vedanta philosophy.

* * *

Man is a strange compound made up, as he is, of the angel and the beast ; inclined to the latter (the beast) he becomes worse than the beast ; inclined to the former (the angel) he becomes better than the angel."

* * *

We all have a *double* who is wiser and better than we are, and who puts thoughts into our heads, and words into our mouths.

* * *

While the "New Spiritualism" is running in the *Morning*, the "New Mesmerism" is running in the *Times*, and the "New Hypnotism" in the *Pall Mall Gazette*. The remarkable thing about it all is that, considering the vast store-house of well-authenticated facts with which the writers are dealing, no real attempt is made by them to arrive at any definite philosophical explanation of the subject. The *Pall Mall* correspondent has to acknowledge that "Hypnotic Science, both medical and legal, has made tremendous strides during the last few years," and he goes on to say that in the course of the next twelve months several

important announcements may be expected. As far as regards the advance of the Science that advance only means as yet to the ordinary experimenter the classification of facts. What the important announcements are likely to be I know not, but one thing is certain, that ultimately these experimenters and the world at large will be driven to Occultism for their true theories. For Occultism *does* explain, and herein lies the strength of the Occult position.—*Lucifer*.

* * *

With this number we begin the sixth issue of the *Light of the East*. We should request our subscribers to try to push on the circulation of this magazine if they at all wish to place it in a permanent footing. This is the only magazine of its kind in India, and if each of our readers secures us at least one subscriber from among his friends, the *Light of the East* will not succumb in future to the severities of the struggle for existence. Such a high class magazine is not for the mass but for the select few; its subscription deducting postage is only Rs. 2-8. We, therefore, doubly venture to request our subscribers to help us in this noble undertaking in the way above indicated. It lies within the power of our readers to give this spiritual child all the nursing which is needed in its infancy so that it may grow up to a healthy manhood and shed light like the noon-day sun throughout the land of its birth.

The Existence of God.

THE topic that heads this short essay is indeed a very difficult one. It is a subject which learned men well versed in theology, psychology and ethics have found hard to deal with satisfactory to all. Had there been no atheists, no sceptics, no unbelievers, to disprove the existence of God, not of course mathematically but analogically and inductively, it would be as easy for me to prove that as to say that because I speak therefore I exist or that white is not red, or that brutes are irrational creatures.

I cannot open my eyes without admiring the art that shines throughout all nature. The least thought suffices to make me perceive the Hand Divine that makes everything.

Happy the man who sees a God employed,
In all the good and ill that checker life!
This truth Philosophy, though eagle-eyed
In nature's tendencies, oft overlooks,

And having found his instrument, forgets,
 Or disregards, or more presumptuous still,
 Disregards the power that wields it. God proclaims,
 His hot displeasure against foolish men,
 That live an atheist life; involves the heaven,
 In tempests; quits his grasp upon the winds,
 And gives them all their fury; bids plague
 Kindle a fiery boil upon the skin
 And putrefy the breath of blooming health.

Men accustomed to meditate upon metaphysical truths, and to trace up things to their first principles, may know the deity by its idea, and that is the sure way to arrive at the source of all truth. But the more direct and short that way is the more difficult it is for the generality of mankind who depend on their senses and imagination.

An ideal demonstration is so simple, and through its very simplicity it escapes those minds that are incapable of operations purely intellectual. In short, the more perfect is the way to find the first Being, the fewer men there are that are capable to follow it.

But there is a less perfect way, level to the meanest capacity. The wisdom and power He has stamped upon every thing He has made, are seen, as it were, in a glass by those that cannot contemplate Him in His own idea. This is a sensible and popular philosophy, of which any man free from passion and prejudice is capable.

Philosophy, baptized

In the pure fountain of eternal love,
 Has eyes indeed; and, viewing all she sees
 As meant to indicate a God to man,
 Gives him his praise, and forfeits not her own.
 * * * But such a veil
 Hangs over mortal eyes, blind from the birth,
 And dark in things divine, that often too
 Our wayward intellect, the more we learn
 Of nature, overlooks her author more;
 From instrumental causes proud to draw
 Conclusions retrograde and mad mistake.

If a great number of men of subtle and penetrating wit have not discovered God with one cast of the eye upon nature, it is not a matter of wonder; for either the passions they have been tossed by have still rendered them incapable of any fixed reflection, or the false prejudices

that result from passions have, like a thick cloud, interposed between their eyes and that noble spectacle.

In short, what ought to help most to open their eyes serves only to close them faster.

St. Austin tells us that great wonders have been debased by being constantly renewed. Tully speaks exactly in the same manner :

What prodigies can power divine perform
More grand than it produces year by year,
And all in sight of inattentive man ?
Familiar with the effect, we slight the cause,
And, in the constancy of nature's course,
The regular return of genial months,
And renovation of a faded world,
See naught to wonder at. Should God again,
As once in Gibeon, interrupt the race
Of the undeviating and punctual sun,
How would the world admire ! But speaks it less
An agency divine, to make him know
His moment when to sink and when to rise,
Age after age, than to arrest his course ?
All we behold is miracle ; but, seen
So duly, all is miracle in vain.

Is belief in God a reasonable belief, or is it not ? Have we sufficient evidence for thinking that there is a self-existent, eternal Being, infinite in power, and perfect in holiness and goodness, the Maker of heaven and earth, or have we not ?

If one man believes there is a God, and another that there is no God whichever holds the less reasonable of these two opinions is chargeable with credulity. For the only way to avoid credulity and incredulity is to listen to, and to believe and disbelieve on good grounds.

Whenever reason has been awakened to serious reflection on the subject, the vast majority of men have felt themselves unable to believe that this mighty universe, so wondrous in its adjustments and adaptation, was the product of chance, or dead matter, or blind force ; that the physical, mental and moral order which they everywhere beheld implied no supreme Intelligence and will ; and the few who can believe it, have assuredly no right, simply on the ground of such ability, to assume that they are less credulous, and more free thinkers than others. The disbelief of the atheists must ever seem to all men but himself to require more faith, more credulity, than the beliefs of all the legends of the Talmud.

Nature is but the name for an effect whose cause is God. The prevalence of order in nature is an event, a some thing which once began to be,

Where order meets us, the natural and immediate inference is that it is the work of intelligence. And order meets us every where in the universe. It covers and pervades the universe. This order, the proof of which is the grand achievement of science, universally implies mind ; and that all relations of order, all laws and uniformities are evidences of an intelligent cause, the Supreme Being.

The moral law which reveals itself to conscience has seemed to some authors so decisive a witness for God, that all other witnesses may be dispensed with. Kant believed himself to have found in the practical reason or moral faculty an assurance for the existence of God and Divine government capable of defying the utmost efforts of scepticism.

Sir William Hamilton has also affirmed that the only valid arguments for the existence of God, and for the immortality of the human soul, rest on the ground of man's moral nature.

The fool may say in his heart that there is no God ; but he only proves thereby that he is a fool, for what he says is self contradictory.

Since he denies that there is a God, he has in his mind the idea of god, and that idea implies the existence of god, for it is the idea of a being than which a higher can not be conceived.

Dr. Fiddes' demonstration of the existence of god consists of six propositions. 1. Something does now exist ; 2. Something has been eternally self-existent ; 4. What is self-existent must have all perfections that exist anywhere or in any subject ; 5. What is self-existent must have all possible perfection ; 6. What has all possible perfections in an infinite measure is God.

The final proposition of Professor Ferrier's "Institutes of Metaphysics" is thus enunciated :—

"All absolute existences are contingent *except one* : in other words there is *one*, but only one, Absolute existence which is strictly *necessary* ; and that existence is a supreme, infinite, and everlasting mind in synthesis with all things."

We have proved the existence of God from his works in nature. We have given for it the cosmological proof also and we have proved it from the prevalence of order, of skill and of intelligence in the works of nature. We have given also some *a priori* arguments for the existence of God.

We now revert to the proof of the existence of God from nature, and we shall give below more lucid and very illustrative proofs for the existence of the one and only *one* creator of the universe.

All nature shows the infinite art of its Maker. When I speak of an art I mean a collection of proper means chosen on purpose to arrive at a certain end ; or if you please, it is an order, a method, an industry, or a set design. Chance on the contrary, is a blind and necessary cause, which neither sets in order nor chooses anything, and which has neither will nor understanding. Now I maintain that the universe bears the character and stamp of a cause infinitely powerful and industrious ; and, at the same time, that chance (that is, the blind and fortuitous concurrence of causes necessary and void of reason) cannot have formed this universe.

To this purpose it is not amiss to call to mind the celebrated comparisons of the ancients.

Who will believe that so perfect a poem as Homer's "Iliad" was not the product of genius of a great poet, and that the letters of the alphabet being confusedly jumbled and mixed, were by chance, as it were, by the cast of a pair of dice, brought together in such an order as is necessary to describe, in verses full of harmony and variety, so many great events ; to place and connect them so well together ; to paint every object with all its most graceful, most noble and most affecting attendants ; in short to make every person speak according to his character in so natural and so forcible a manner ? Let people argue and think upon the matter as much as they please, yet they never will persuade a man of sense that the "Iliad" was the result of mere chance.

Cicero said the same thing in relation to Ennius's "Annals" adding that chance could never make one single verse much less a whole poem. How then can a man of sense be induced to believe, with respect to the universe, a work beyond contradiction more wonderful than the "Iliad," what his reason will never suffer him to believe in relation to that poem ?

What power has built over our head so vast and so magnificent an arch ? Who makes one sun sufficient for the whole earth ?

Who has made the admirable order in which all the bodies that make up the Universe are arranged ? Can chance do so ? No man of sense will for a second entertain the idea that chance can do these wonderful things.

On the other hand the work is no less to be wondered at in little than in great. For I find as well in little as in great a kind of infinite that astonishes me. It surpasses my imagination to find in a hand-worm, as one does in an elephant or whale, limbs perfectly well organised ; a head, a body, legs and feet, as distinct and as well-formed as those of the biggest animals.

That Divine Wisdom that moves all the known parts of the world had made so deep an impression upon the Stoics, and on Plato before

them, that they believed the whole world to be an animal, but a rational and wise animal—in short the supreme God. This philosophy reduced Polytheism to deism, or one God, and that one God to Nature which was eternal, infallible, intelligent omnipotent and divine.

Now pay your heed to the union of the soul and body. Has chance, by a concourse of atomes, hooked together the parts of the body with the mind or the soul ? Certainly not. No sane man can believe otherwise than that God alone can be the Author of the union of the soul and body.

The mind of man is mixed with greatness and weakness. Its greatness consists in two things. First, the mind has the idea of the Infinite. Secondly, the ideas of the mind are universal, eternal and immutable.

It is certain my reason is within me, for I must continually recollect myself to find it ; but the superior reason that corrects me upon occasion, and which I consult, is none of mine, nor is it part of myself.

That rule is perfect and immutable ; whereas I am changeable and imperfect. That master who instructs me, is everywhere, and His voice is heard from one end of the universe to the other.

The superior Reason that resides in man is God Himself ; and whatever has been discovered to be in man, are evident footsteps of the Deity.

Traces of the Deity in man are drawn from the knowledge he has of unity. The idea of unity proves that there are immaterial substances ; and that there is a Being perfectly one, who is God.

Here is another mystery which I carry within me, viz, that on the one hand I am free and on the other dependent. My dependence proves the existence of my creator.

We hope we have proved the existence of God.

In conclusion we will bring forward the following lines :—

'Tis sweet to muse upon his skill display'd
 (Infinite skill) in all that he had made !
 To trace in nature's most minute design
 The signature and stamp of power divine,
 Contrivance intricate, express'd with ease,
 Where unassisted sight no beauty sees,
 The shapely limb and lubricated joint
 Within the small dimensions of a point,
 Muscle and nerve miraculously spun,
 His mighty work, who speaks and it is done,
 The invisible in things scarce seen reveal'd,

To whom an atom is an ample field,
 These are thy glorious works, thou source of good,
 How dimly seen, how faintly understood !
 Thine, and uphold by thy paternal care,
 This universal frame, how wondrous fair ;
 Thy power divine, and bounty beyond thought,
 Adored and praised in all that thou hast wrought.
 Absorbed in that immensity I see,
 I shrink abashed, and yet aspire to thee ;
 Instruct me, guide me to that heavenly day
 Thy words more clearly than thy works, display,
 That, while thy truths my grosser thoughts refine,
 I may resemble thee, and call thee mine.

Professor A. L. De.

The Last Farewell.

COUSIN B—was to me for years the most amiable creature under the sun. He was a youth of sixteen only six years younger than me at the time in which lies the scene of this narrative ; though so young he possessed the brain of a Sankaracharya and the emotions of a Chaitanya. His personal attractions were not of a mean order. The physiognomy bore the marks of a profound thinker and a poet, coupled with the tender graces of a Helen or a Milton. Around his magnificent brow fell in jet black curls masses of soft and luxuriant hair which did not fail to remind me of Plato while walking with his disciples round the lakes of Greece. Such was my ideal cousin, a poem and picture in one.

He had his peculiarities as well, peculiarities which are the ornaments of a genius. At times when sitting with me in calm moonlight amidst the mountain scenery of Northern India he would pour down in a torrent of eloquence the spiritual beauty of his rich and classic mind. He would gaze for hours at the distant stars as if to fathom the depths of Infinity, and suddenly a trance would come over him from which I could awake him with great difficulty. He was not rich, but his father left him enough to allow him to lead the life which was the sole object of his ambition,—a life of philosophic reflection and spiritual culture. He had not a single care upon him and he was resolved not to sell his lofty mind to any woman, but to devote it to the Supreme Being without

any reservation whatever. Full of these transcendental qualities, my precocious cousin was the darling of my heart and the centre of all my tenderest feelings. It seemed as if we were bound by an eternal cord which nothing could break. But fate decreed it otherwise.

"I do not understand you properly," I told him one day in one of our evening walks through the solitude of the hill, "you are yet a child and you have left off all the ambitions of youth which sweeten the life of man. Are you not following a phantom, a mirage which is sure to delude you. What do we know of spirit or matter? Where and what is that *Chit* you are trying to realise?"

"We know more of *Chit* (Brahma) than anything else," he answered with a smile of supreme confidence. "Do you know, my dear friend, by whom the universe is lighted?"

"Certainly by the sun, the source of all light and life," I answered briefly.

"What lights up your sun, the source of light and life," he asked abruptly, his face beaming with a kind of unearthly lustre.

"It is consciousness," said I after a little reflection. "The whole of the universe with its million solar systems would have remained shrouded in mystery, rather unknown, had there been no consciousness (Gnan) to light it up."

"The *Chit*, "replied B is the *light* which illumines the whole universe as well as your body. It is the light of the whole universe; it is behind everything and is therefore, *self-luminous*. It is the life and the *essence* of the group of attributes which is called matter."

"How do you know that *Chit* is self-luminous," said I. "It may be the product of the attributes known as matter. Who knows that the opinion of the materialists is not right?"

"The products of the attributes of matter can not but be attributes themselves. The product of sound, touch, taste, color and smell must be characterised by the above five attributes. Water, the product of oxygen and hydrogen, has the characteristics of the two gases. But *Chit* is consciousness pure and simple and it is devoid of attributes. How can darkness produce light? How can dead matter produce consciousness? How can attributes produce an attributeless thing? That which endures changeless during the three states viz, waking, dreaming and sleeping is consciousness. It is devoid of degree. It is beyond the *states* of attributes. Unborn, primeval, absolute as space and self-luminous, it is the essence and support of the mirage known as the universe. For It the sun shines, for It the wind blows, for It the ocean roars, and for It the passions play. It is the beauty of the woman, the tender grace of the flower, the splendour of the moon and the love of the lover. Without it the universe

would lapse into blindness, darkness and nothingness." While saying this a trance came over him one of those spiritual trances in which he used to stand before God face to face as it were. The light of the February moon was streaming full into his face, the face, in which mingled the emotions of a Sapho and the calm wisdom of a Socrates. Around him like an august reality stood the Eternal silence of the hills and the blue grandeur of the unfathomable space. The young life before me seemed to lose its spirit in the ocean of Eternity. Would he come back to this wretched despicable tabernacle of flesh? Who knows?

About twenty minutes after he came to his normal consciousness. What was a moment before like a sculpture of Phidias began to move instinct with fresh life.

"Are you still here," he said in a voice low, clear, lingering and melodious as music, "I had almost lost myself. The "I" is the root of all sorrow, its absence is rapture. Who can boast of having seen God with the "I" still clinging to him? The moment we lose egoism, we stand before the supreme spirit."

"Can you tell me what you felt a little before," I asked.

"It is inexpressible," he sighed, "more intense than the rapture of the first kiss of love, more glorious than the grandeur of the rising sun, and more deep than sleep itself. The rapture of *Chit* is unique, nothing can even resemble it."

"If such be the Infinite Source of all things, then tell me whence has this terrible world come into existence? Why man is a monster? Why Nature is howling around us insatiated even with eternal blood shed? How could poison come out of honey? Tell me, where to fly from this bed of thorns? Tell me, where to rest my weary head? our little existence is wrapt in flames. Everything is burning, when shall the whole universe be reduced to ashes?" I uttered the above words in a torrent of wrath, my frame shaking with convulsions. "Peace" he said firmly "what are you about? There is Existence alone and nothing else. What is nature? There can never be two infinite Existences. The terrible Nature you speak of is non-existent. It is like the dream of your mind. As the dream is a mole of your finite consciousness, so is the universe of the Infinite one. The non-existence of the universe shines as Name and Form. just as the non-existence of the imaginary snake shines in a rope. We are ignorance, darkness, non-existence. Know yourself, and the finite will become Infinite, pain will turn into rapture. "Show me the way," I exclaimed in intense agony, "which will lead me from darkness into light. Is there no egress out of this hell?"

"Nothing can bind this self-existent and eternal Atma in this prison

of flesh," he said coolly ; "it is *Trishna* (the desire to live and enjoy) which has made us what we are. It is this which has imprisoned you in this house of clay. It is this which leads you from birth to birth and from death to death. It is *Trishna* which has spread this universe, the root of all misery. It is a black serpent which you hold in your bosom. Has it not bitten you again and again. Why do you haunt after positive pleasure like the vulgar ? Is not positive pleasure a mirage ? Have you ever attained it permanently ? *Trishna* is insatiable ; the more you enjoy, the more you burn. Will is the source of all pain. Its destruction is infinite peace ; you are surrounded by fools who are running madly after the pursuit of happiness. The moment you leave *Trishna* you become a *Jivun-mukta*. You will then be infinite like space and eternal like Eternity itself ; you will identify yourself with the Infinite Rapture of *Brahma*. Leave off this meanness, this *Trishna* for ever. This *Trishna* remaining constant gives a million births and as much deaths. Are you not weary of it as yet ? Follow the footprints of those great men who have left marks in the sands of Time. Hold fast that which is True. The moment you leave *Trishna*, the *Asatjaradukkha* (unreal world of pain) will vanish and in its place will roll with the sound of rushing music,—*Satchidananda*." Thus saying he raised his blue eyes above as if to grasp the Infinity of space. A thing of beauty is a joy for ever. And it imparted infinite joy to me to gaze at the spiritual emotions of such a fair and tender life. What can be more beautiful than this young spiritual figure so tender and so full of life moving in the luminous atmosphere of that Infinite spirit in whom the show we call the universe appears and disappears like a passing bubble. Tossed and convulsed by the visions of absolute Existence what could be more grand than the heart of this blooming youth ?

About six years passed in the manner above described amidst the solitude of the hills during which time I imbibed from my cousin the inspirations of a prophet and the emotions of a Pindar. Slowly the tenour of my life began to change and what was hard pollution before began to melt in the form of a crystal stream. The baser elements of the mind began to give place to the idea of the lofty and the beautiful. My mind was electrified by the constant touch of this young mystic whose life was a sacrifice to the altar of Truth. Like Goethe this sweet life monopolised all that was grand and solemn in Nature. From him a reflection of these lofty emotions fell on my mind and purified it by its magic touch. For I had an angel for my friend and what can ennoble the baseness of our mind than the constant touch of a lofty soul.

* * * * *

It was an autumn evening. In one of the chambers of an antique house facing the window through which came in full splendour the glory of the autumn moon was lying a young man of two and twenty. The little window was covered with the foliage and clusters of innumerable flowers. He looked a man to satisfy a sculptor's dream to haunt an artists thoughts, to be hymned in a poets cancion; yet there was a certain paleness and a nameless fugitive coldness in his countenance. For he was in the presence of—Death. "Sit down by my side and place your hand on my head," he said briefly, my sum of days is over. The moment has arrived when my drop of life will lose itself in the Great Beyond. Henceforth be your own guide. Avoid the base world; and a few years after you will mingle with me." I sobbed aloud; my heart failed me. The very breath of my life, the light of my eyes was passing away. The picture of a solitary, dreary, and friendless future began to haunt me. "Do not leave me alone among rogues and fiends," I cried out bitterly and stooped close to take the last kiss and the last embrace. Before I could do so the word "farewell" entered my ears in a low musical tone and the flash mingled with the Eternal Light.

The Religion of the Puranas.

THE Puranas are both historical and religious; they show great superstition, and, at the same time, profound mysticism, and the number and extent of these works, coming to us as they do from the distant ages of time, bears witness to the great spiritual development of India at a period when we ourselves were not even known among the nations as a savage people of a distant isle. They show us how the lofty ideas of religion, contained in the Vedas and Upanishads had to be symbolized and embodied in story and legend to bring the truth within the grasp of the people of the lowest caste, for we must always remember in judging the Puranas that they form, so to say, but the outermost rung of the great system, which through Vedas, Upanishads, and Sutras passed on from age to age the great truth of the unity of spirit. The Puranas appeal to all men, no difference being made between the Chandala and the man of pure caste. In considering the myths and legends with which the Puranas abound, it is necessary also to bear in mind that they are not the exponents of nineteenth century civilization or of the social laws that have sprung therefrom. This consideration will enable us to form a more accurate judgment respecting these legends, which often appear strangely

at variance with present ideas of morality. Another point to be remembered is that symbolism and myth was the consecrated method of teaching in the olden times, and the very name of the teacher in many of the Puranas is Suta, which name means one whose vocation it is to expound ancient tradition. We shall find the same necessity for discrimination in the interpretation of our own sacred books as in the Puranas; the Jewish Jehova can hardly be represented as showing qualities which we are now accustomed to regard as moral or God-like. Vindictive cruelty, injustice, the punishment of the innocent with the guilty are in a marked degree characteristics of the histories of the tribal Jehovah, and it is not till we come to the words of the later prophets, or the mystical books like the *Books of Job* and the *Song of Solomon*, that we find some understanding of the qualities of mercy and justice as pertaining to a Godhead. The Pauranic myth is indeed far less misleading, as it always guards against mistaking the lower form for the higher reality, by asserting the attributeless character of Supreme Spirit.

The Uttara Kanda of the *Padma Purana* divides the eighteen into three classes, according to the three qualities, Sattva, Rajas, and Tamas, or the pure, the passionate, and the dark; the *Vishnu* and the *Bhagavata* both belong to the Sattvika, and, I believe, are generally considered as holding a foremost place among the the Puranas; at any rate as I have had the advantage of studying these two I will make some extracts of the teachings from them.

What, then, is the general character of the teaching in these books on the two fundamental points of religion—the immortality of the Ego and its relation to the Supreme, and how far are they calculated to lead man to the unfoldment of his higher nature?

In the first place I find one very important point to be noticed, and that is the interchangeableness of the names of the Deity. Hari, Vishnu, Krishna, Shiva, Brahma, all of these in turn are put forward for the adoration of the worshipper; they are aspects of the one, and devotion paid to any one of them seems to be devotion to the underlying and supporting idea of Divinity, rather than worship to any special God. This multiplicity of the Hindu Gods is often put forward as a reproach to Hinduism, but it is a reproach which comes with but bad grace from the adherents of Christianity. If the Supreme Unity is to be personified through its powers or attributes in any way, it makes but little difference whether it be in three persons or 33,000.

In the first book of the *Vishnu Purana* there are series of names referring to Vishnu which, I think, will compare with anything found in our own Scriptures describing the attributes of Deity, Pundarikaksha,

the cause of all things; of all things, one with true wisdom, conceived of through false appearance, who is always and alone Vasudeva, who exists everywhere and in whom all things here exist. There seems also but little place for anthropomorphism in such a conception of a God to be worshipped, as the following :

There was neither day nor night, neither heaven nor earth, neither darkness nor light; and there was not aught else apprehensible by the senses or by the mental faculties. There was then, however, one Brahm, essentially prakriti and spirit.

And again :

No one knoweth thy true nature, and the Gods adore thee only in the forms it has pleased thee to assume.

I might give many more extracts of a similar character, but these will suffice to show that the conception of a condition of spiritual unity anterior to the creation of the material universe is quite as definitely declared as in our own Scripture.

The description of the appearance of the visible universe is more in harmony in its *modus operandi* with the modern theory of evolution than with that of creation. The primal elements and their three qualities are said to combine for the production of human beings, through the direction of spirit and the acquiescence of the indiscrete principle, till the Egg is formed, which, invested by the seven natural envelopes, becomes Brahma or the visible universe. Vishnu is the preserver through the Kalpas, but he is also the destroyer in the form of Rudru, and swallows up the universe. Having thus devoured all things, he reposes amidst the deep till again as Brahma he becomes the manifesting Power. In the *Bhagavata Purana* we read :

It is he, Bhagavan, by the help of his Maya manifested under the form of that which exists as well as that which does not exist, and clothed with the qualities from which the Supreme Being is essentially free, who created in the commencement the universe.

But it is not creation as we understand the word, but the one in substance becoming many in form. In no religious book can we find a more beautiful song of praise, or one grander in its conception of the unity of all creatures in the Supreme, than that which is supposed to be sung by the earth as she rises and glorifies the God that has called her forth. It commences, "Hail to thee, who art all creatures." Any one who will take the trouble to look it up in the *Vishnu Purana* will be well repaid.

In the *Vishnu purana* we read as follows. A Rajah asks a Brahman what is the best of all things, and the Brahman tells him that he should rather ask what is the great end of life, and goes on to say ;

The great end of life is considered by the wise to be eternal : but it would be transient if it were accomplished through transitory things. The great end is soul eminent over

nature (Prakriti). This knowledge that the spirit which is essentially one, is in one's own and in all other bodies, is the great end or true wisdom of one who knows the unity, and the true principles of things.

In this passage we find the immortality of the Ego and the unity of all spirit very clearly stated. In the *Bhagavata Purana* it says :

Spirit which is one, pure, lustrous, by itself, independent of the qualities of which it is the shelter, penetrating everywhere, absolute, the internal witness and beyond which there is no other soul, this spirit is distinct from the body.

On this point, namely the immortality of the Ego and its separateness from the body, there can be but little doubt that the Indian popular teaching is more clear and definite than our own Scriptures. Throughout the *Old Testament* there are few references to a life after death; on the contrary death is generally spoken of as the end of man, the grave as that place from which there is no return; as said by Solomon :

There is no work nor device nor knowledge in the grave.

The reward of virtue is always long life and temporal blessings to the individual and his posterity. This absence of reference to an after life is the more remarkable considering that the Hebrews had sojourned with the Egyptians, among whom the idea of a future life was a very real belief, exercising an important influence on their daily life. Even in the Gospels there is very little direct reference to an after life. There is a great deal said about the kingdom of heaven, but I think on careful comparison of the passages it will be evident that this expression seldom means any condition after death, and certainly not the final goal analogous to Nirvana, but rather the particular path to the life eternal then being opened to the people. The teachings in the Gospels are easier to be understood and form a more connected whole when this interpretation is accepted.

In the Puranas we find the same characteristic of devotion as is to be found in the Christian gospel and religion. Devotion to Krishna, to Hari, to Vasudeva, is inculcated as of more importance than rites and ceremonies; the Vedanta is the path of knowledge, but the Purana the path of devotion :

Reliance upon Krishna is far better than any such expiatory acts as religious austerity or the like.

He who through holy knowledge diligently adores the lotus foot of that Hari who is revered by the gods is released from all the bonds of sin.

When fervent love for Brahma is developed in the soul he who experiences it fulfils all religious duties.

The high spiritual character of the devotion here alluded to may be seen from the following quotation from the *Padma Purana*.

The imperishable state is not attained by sacrifice, by penance, by abstract meditation,

by holy knowledge, but by thinking upon Vishnu. The destroyer of Madhu is not beheld through gifts or through pilgrimage, but through union that is effected by intense contemplation: the Brahman enters the state of Vishnu by the road of propound mental identification.

In the *Agni Purana* the object of devotional study is given as twofold, as Para Vidya and Aparā-Vidya, or the supreme knowledge and the lesser knowledge. This is a most important division. Three hundred and sixty-nine chapters of this Purana are occupied with discussions of almost every conceivable ritual and description of knowledge through which temporary gain either in this world or in a state succeeding it may be acquired. But the last twelve chapters are engaged with the transcendental knowledge leading to final emancipation. This characteristic division of knowledge is to be found in other Puranas and is very important for our consideration. Those who seek for gain in this world, riches, honour, prosperity of all kinds are informed what are the means to be pursued in order to gain such rewards, but they are clearly told that such knowledge is the lower and transitory. The essentials for the perfect knowledge are given in this Purana as the following—control of the passions, subjugation of sensuous desire, the means for concentration of the mind leading to Dhyana, or meditation, and Samadhi, the conviction of the identity of the thinker with Brahma. I have but little acquaintance with other Puranas, but the great devotion manifest in those I have mentioned shows that at this period at any rate, in the popular religion of the Hindus, the indwelling in the heart of the God worshipped, was as much realized as it has ever been by the most ardent disciple of the Christian faith.

When the eternal has taken up his abode in the heart of anyone, that man is lovely amidst the beings of this world.

says the Hindu scripture. The Pauranic conception of the Supreme Spirit is worthy of the highest religion, and the saying,

God is a spirit, and they that worship him must worship him in spirit and in truth, is but the echo on the Jordan of the truth taught ages before on the banks of the Ganges.

The next consideration we come to is how these lofty ideas fitted themselves into precept so as to become a rule of conduct and a guide of life. In the fifth chapter of Matthew we find a code of rules culminating in the supreme injunction,

Be ye therefore perfect even as your father in heaven is perfect.

The commands and prohibitions of Christianity were here clearly stated to the people in the simplest language, however little attention is now given to them by priest or layman. Let us see what are the teachings offered in the popular Hindu Scriptures.

We find first and foremost the clearly enunciated doctrine of the responsibility of the individual.

Each is his own destroyer or preserver as he follows evil or good.

Knowest thou not that the cause of displeasure only exists through ignorance, for it is our own actions which decide our fates in this world.

He who mediates not of wrong to others, but considers them as himself, is free from the effect of sin, inasmuch as the cause does not exist. But he who inflicts pain upon others in act, thought, or speech, sows the seed of future life, and the fruit that awaits him after birth is pain.

There are many passages which may be quoted to show that the worshipper of Hari was enjoined to be pure, selfless, and devoted, even as was required of the worshipper of Jesus. It is said:

He who never deviates from the duties prescribed to his caste; who looks with equal indifference upon friend and enemy, who takes nothing, nor injures any living being; know that person of unblemished mind to be a worshipper of Hari.

The observation of the rules of morality, the selfless practice of religious duties, tolerance, the absence of all desire, are some of the obligations for a worshipper of Vishnu. The Christian Scriptures enter more into detail and particularize with greater exactitude the duty of love to the neighbour, than do the Hindu Scriptures. The reason for this is obvious. The Puranas being founded on Vedanta, we may expect to find in them the emphatic assertion of the unity of all being and the inculcation of the abnegation of self. Religion as taught in the East is synthetical, that of the West more analytical. In the Christian gospel we are told to love our neighbour as ourselves, in the Indian that our neighbour is indeed our very self. The consequence of this different mode of treatment is that while in the later development each particular offence is specified, in the older teaching the root cause of all offence is shown to be that of conceiving of the *I* and *mine* as separate from all other manifestation. The recognition of the unity of all being is a striking feature in Pauranic teaching. Bhagavan, or the incarnating Spirit, says:

When the world recognizes me in the bosom of all creatures the same as fire is in all kinds of wood, then only will it be free from sin.

The Brahman teaches the King that:

What is distinguished as *I* and *thou* and others is constructed of the elements. When the difference of the investing form as that of God or the rest is destroyed, then there is no difference.

It is said also in the *Padma Purana*:

Brahma, Vishnu, Maheshvar are one form; though three Gods, there is no difference between the three - the difference is that of attributes alone.

We have drifted far into the cycle of materialistic and utilitarian

knowledge since the days of our Aryan forefathers. It may be a necessary outcome of the path of evolution, but if as nations and individuals we cannot realize that we have to leave the path of materialistic selfishness, we shall be unable to pass onward to the succeeding cycle of spiritual progress. We have carried this sin of separateness even into our religion in the egoism of belief, by which we at once erect barriers between man and man; the creeds and formulas put forward as necessary requisites to salvation are in reality but so many blows at the principle of unity. What does it matter whether the recognition of this unity calls itself in one creed Jehovah, in another Jesus the Christ, Buddha or Krishna, the development of truth or the Brotherhood of Humanity? Let us recognize a common goal, a common duty, draw near to one another in the common cause of work for humanity, looking to that unity that holds all the countless lives in one.

There are some doctrines that are only hinted at in our Scriptures, which are very prominent in the Puranas. Theory of Maya, or illusion, the doctrines of renunciation and reincarnation are the principal. Maya may be considered as the shadow of unity, for Maya could have no existence except by reason of the one reality, which is Brahma, that which appears to be the not-Brahma is illusion. At the same time, it is clearly shown that illusion does not mean unreality, for illusion being itself the the power of the Supreme, is real as illusion. It is said :

It is he, Bhagavan, who by the help of his Maya, manifests under the form of that which exists, as well as that does not. It is through the qualities of Maya (which are intelligence and the other principles) that there is produced in the soul the form of Bhagavan, who has no real form, but is spirit.

The doctrine of the renunciation of works is prominent in all teachings of the Vedanta, and is very explicitly explained in the *Bhagavad Gita*. It is equally an essential feature of all Pauranic teaching. In the *Bhagavata Purana* we are told that

The individual soul, the product of Maya, receives abundantly as the price of its works, pain, and every different result that time brings.

Renunciation does not mean that any specific acts are to be renounced, but the consequences or results, which are called the fruit of action. It is the desire for personal gain in any way that has to be renounced; as it is said :

All things that a man conceives in his heart when he says, *I, this is mine*, are so many actions fulfilled, which place him under the law of rebirth.

Good works will bring their reward, but they will not avail for liberation, for there is no possibility of getting rid of action by action itself; and says the Purana :

Of what avail is ascent to the summit of heaven if it is necessary to return thence to earth?

Renunciation does not mean that acts and duties brought to an individual through Karma should be renounced in order to take up some other path, for this would be giving up one action for another, which we are told is not conclusive; on the contrary, it is said that

The man who does his duty in the profession assigned to him by nature, freeing himself from the action which is the product, will little by little acquire the advantage to be free from the qualities.....He who only performs necessary acts prepares himself little by little for deliverance.

That only can be called renunciation which extends to the renunciation of self, that is, personal gain to the individual either spiritual or temporal, and we are told :

The danger of rebirth exists for him who retires to the forest, if he is not master of himself, for he carries thither his six adversaries ; but what injury can the condition of householder work on him who has vanquished his senses and find his joy in himself ?

This self, of course, being that which remains as self-knowledge, self-enjoying, and self-existent, when all attributes in manifestation have been eliminated.

Of the doctrine of reincarnation I need only say it is to be found all through the Puranas.

This paper has become so long that it is impossible to do more than just mention the poetical beauty of the narratives of the Puranas. They have been many times called childish, and even harsher epithets have been applied to them, but in these so-called childish narratives the true philosophic teachings may be found.

The Hindus, like most Eastern nations, are much addicted to symbolism ; it is natural that we should fail to understand this *method* of teaching, but we must not for that reason reject or scorn the thought of the Oriental Sage, however much it may be clothed in parable and metaphor. Let us rather seek to discover the hidden meaning which, alas ! is being forgotten even by the very children of those to whom the teaching was given.

What can be more beautiful than the selfless devotion portrayed in the mystic story of Narada, or the persevering energy of Dhruva, who gains the most elevated position in the three worlds ? What more graphic than the description of the fate of soul in the forest of existence given in the "carvan of souls" ? These stories, of which there are so many give us glimpses of the life in the distant ages of the past, and show us some of the many ways in which the eternal truth has been manifested to man. The value of these books from a literary and historical aspect is undoubted, and even the most casual critic must experience some feeling of emotion in perusing these ancient histories, these myths and legends

and teachings, upon which has been based the religious belief of so many millions of human being for such countless ages.

To sum up. We find in these popular expositions of wisdom intended for the lowest and humblest of the people, an exalted conception of the unity of the Supreme Spirit, a clear enunciation of the immortality of the individual soul, the declaration of the necessity of devotion to the Supreme Reality as the highest path to knowledge, the constant reiteration that man is himself responsible for his acts, and that each life is a necessary consequence of the acts in a preceding life, that abnegation of self and compassion towards all living creatures is the path to emancipation from re-birth and to union in the Supreme.

Who will dare to say that such teachings as these are injurious to moral virtue and the development of the spiritual nature, or that they cannot lead man to recognize the potential power of his own divinity, and that they are to be cast as worthless on the dung-heap of the superstitions of the ages? Is it not rather evident that these books, which have been denounced as childish, indelicate, and absurd, will compare favourably in all the essentials of religion with our own Scriptures, in some respects, notably on the immortality of the individual soul and the responsibility of man, the teaching being even clearer and more definite?

I have refrained from going into details concerning the many interesting and instructive statements relative to the histories of creation, the evolution of the races, or the fate of the individual soul after death. It needs considerable knowledge of Indian mythology, of the Sanskrit language and the meaning of names, to rightly interpret these descriptions; but if some of our Eastern friends would help us, I am convinced we should find that these Puranas contain much valuable information. Subba Row, who certainly may be considered to have been an authority on these subjects, has said that important historical facts are concealed under the exoteric phraseology of the Puranas. Unfortunately, in the natural tendency of the East towards Western modes of thought, men are apt to forget that it is not the scorn of the ancient teaching which marks progress, but its right interpretation. It may be that the older forms will give place to others more suited to a later development, but all forms are on the same level, and we are but bound and limited by the external if we cannot draw aside the veil and discover the truth that lies beneath. It is the one light which shines through the many-coloured glasses, and is the unity of spirit which must be realized as the source of every ray of light descending on humanity, as also of every aspiration which responds in the heart of man.—*Lucifer*.

Mesmerism.

THERE is but one *Atma*, all-pervading like space ; it is the eternal witness of the action of the mind. The universal mind or will is also single, but by *Karma* different wills appear to exist. Mesmerism is the process of making two wills one for the time being. The *Atma* of the mesmeriser as well as of the mesmerised is the same, but the wills appear different. The mesmeriser makes the will of the mesmerised one with his own. This is the secret of mesmerism. Different processes of mesmerism will be given below :—

The subject shall sit inclined on an easy-chair or lie down on a couch. Standing or sitting just opposite him, the mesmeriser shall draw his hands with stretched fingers over the head, the brow and the face, down to the abdomen or the feet of the subject, taking care not to touch his body, though his fingers shall go very close to it. At the end of this process, he shall close his hands and getting his close-fisted hands over the subject's head again repeat the same process. While thus moving his hands for a certain time over the body of the subject or giving *passes*, as it is called, he may cover the latter's eyes with his own hands now and then. In the absence of an easy-chair or a couch the subject may be seated in an inclined position in any place or be laid on his back on a bed. The mesmeriser shall then do the same as before i. e. pass his hands with stretched fingers over the brow and face down to the feet or abdomen of the subject, in such a manner that in no way shall his finger's ends come in contact with the body, however close they may be to it. The same result may be obtained if the hands be drawn down the two sides of the brow and the hands of the subject.

The mesmeriser should do all these with a resolute and quiet heart and to ensure success the subject should also bear any fatigue or trouble in consequence thereof. Care should always be taken that there is no noise or sound at or near the place where the experiment is being done. In course of time the eyes of the subject or medium will close and begin to revolve in their sockets ; and he will fall insensible. To determine whether this state of unconsciousness is brought about by mesmeric force i. e. whether it is a mesmeric sleep, the hands of the medium may be raised and if they fall down, when let go, like a dead weight, or if, the eyelids being opened, the eye-balls are seen to revolve, then it is sure that mesmerism has got its effect. Sometimes gentle breathing or touch

of the hand on the brow occasions deeper sleep. A beginner should not however try this, for whom the process mentioned above is preferable. Some are of opinion that the mesmeriser and the medium should fix their gaze upon each other's eyes, while the process is being carried on. After a time the latter, will, according to his constitution, feel either hot or cold, and over his body will come a feeling of dullness and a prickly sensation like that caused by a pin. Gradually the medium lapses into unconsciousness, in which state even the pricking of his body with a needle causes no sensation. It often happens that the mesmeriser becomes unable to induce sleep by mesmeric force on a medium. Yet a beginner should not lose heart but repeat the process over and over again with renewed energy, till at last his efforts are crowned with success.

To bring back the consciousness of the medium, his head should be fanned and opposite *passes* be given *i. e.*, the passes should this time be from the feet towards the head. Even if after that the medium feels difficulty to open his eyes, the mesmeriser shall tightly rub his thumbs repeatedly against the top of the nose and the eye-brows up to the temples and fan his subject or otherwise blow air upon him. He shall not leave him until perfect consciousness is restored. It is sometimes better to break the sleep after two or three hours, though the mesmeriser may, in certain cases, do it whenever he desires. The mesmeric coma sometimes lasts long, when the mesmeriser cannot recall consciousness very soon. But this long sleep breaks itself after a time. No one except the mesmeriser should touch the medium in the state of a mesmeric coma, for any other person, specially one who is hysteric or nervous, may thereby fall into mesmeric sleep himself and get into a "cross mesmeric state."

A beginner should not solely depend on treatises for they can but partially impart any practical knowledge on the subject. He should begin an experiment after having witnessed some at least done by an expert mesmeriser. The processes of mesmerism are many, and the most suitable ones under different circumstances can be determined by experience only. The process which holds good for one medium may have no effect upon another. Gentle breathing on the brow may bring about coma in certain cases, but will have the opposite effect in others. Simple fanning may break the sleep of one medium but not of another; and specially this science which in the hands of an unexperienced person brings out no result, will in the hands of an expert mesmeriser be efficacious in healing many diseases and alleviating pains of patients.

We may here describe other methods of producing mesmeric coma, the most common of which is called "the thumb pressure and staring

process" employed by M. Lafontaine. "He seated himself opposite the patient and taking her hands, passed the tips of her thumbs with his own, at the same time gazing fixedly into the patient's eye"—a process of powerful effect tried many times by Mr. Braid. He found that "by fixing the patient's gaze upon an object above the level of vision, a pencil case held up or a cork fixed on the midforehead, he could induce a peculiar condition which he called hypnotic or nervous sleep"—during which state many wonderful phenomena may be elicited and many diseases successfully treated.

For another and perhaps a more scientific method of mesmerism, we should better quote a few passages from a book on the subject:—

"It is, however, certain, that no effect can be produced till you establish a thorough communication between yourself and the subject; through the nervous force of the organ of individuality that constitutes his personal identity. And as the centre or moving nerve of this organ has sympathy with all the voluntary nerves of the system, and as they reciprocally affect each other, so you can establish a psychological communication by touching any part of the system where voluntary nerves are located and particularly of those individuals who are very sensitive and impressible. But the most natural mode to get a good communication, and the one least liable to be detected by the audience, is to take the individual by the hand, and in the same manner as though you were going to shake hand. Press with thumb with moderate force upon the Ulnar Nerve which spreads its branches to the ring and little finger of the hand. The pressure should be nearly an inch above the knuckle, and in range of the ring finger. Lay the ball of the thumb flat and partially crosswise so as to cover the minute branches of this nerve of motion and sensation. The pressure, though firm, should not be so great as to produce pain or the least uneasiness to the subject. When you first take him by the hand, request him to place his eyes upon yours, and to keep them fixed, so that he may see every motion of your mind expressed in the countenance. Continue this position and also the pressure upon this Cubital Nerve for half a minute or more. Then request him to close his eyes, and with your fingers gently brush downwards several times over the eyelids, as though fastening them firmly together. Throughout the whole process feel within yourself a fixed determination to close them so as express that determination fully in your countenance and manner. Having done this, place your hand on the top of his head and press your thumb firmly on the organ of Individuality bearing partially downward, and with the other thumb still pressing the Ulnar Nerve, tell him—you can not open your eyes! Remember, that your manner,

your expression of countenance, your motions, and your language must all be of the most positive character. If he succeed in opening his eyes, try it once or twice more, because impressions, whether physical or mental, continue to deepen by repetition. In case, however, that you can not close his eyes, nor see any effect produced upon them, you should cease making any further efforts, because, you have now fairly tested that his mind and body both stand in a positive relation to yours as regards the doctrine of impressions."

B. K. BOSE, M. A.

The Vedic Funeral Rites.*

THE Aranyaka of the Black Yajur describes in detail the funeral ceremonies which are known by the name of Pitrimedha or rites for the welfare of the manes. The first mantra of the Aranyaka on the subject of funeral rites refers to the performance of a *homa* immediately after the death of a man who had maintained the sacrificial fires in his house. After the completion of the *homa* ceremony, a cot made of *Udumbara* wood is to be provided, and having spread on it a piece of black antelope skin the corpse is to be placed thereon. A son, brother, or a near relative or in their absence whoever takes the lead should address the dead to give up its old clothing and dress it in a new suit. The mantra for the purpose says:—Give up the cloth thou hast hitherto worn, remember the *ishtas* and *puras* sacrifices thou hast performed, the fees (to Brahmans thou hast given) and those (gifts thou hast) bestowed on thy friends. The dead body is then covered with an uncut cloth. Then wrapping the dead body in its beddings, it is borne on its cot to the place of cremation. According to some authorities, this removal of the dead body to the place of cremation should be made by slaves; according to others on a cart drawn by two bullocks. The mantra of the occasion says, "I harness these two bullocks to the cart, for the conveyance of your life, whereby you may repair to the regions of Yama—the place where virtuous resort." Unlike the modern Brahmans, the ancient Hindus did not evince any repugnance to the employment of Sudras for the removal of the corpse of a Brahman.

The way from the house to the burning ground was divided into three stages, at the end of which the procession used to halt, to place the dead body with its cot on the ground, and to address a few *mantras*. The mantra which was used on first halt runs as follows:—"Pusha, who knows

* The translations that have been used here are taken from Dr. Rajendra Lal Mitra's contributions on the "Religious Rites of the Ancient Hindus."

the road well, has well trained animals, to carry you, and is the protector of regions, is bearing you away hence ; may he translate you hence to the regions of the *pitris*. May Agni, who knows what is meet for you, bear you away." An important member of the procession is a cow called *rajagavi*. The animal is brought with the mantra, "Protector of regions, this is an offering for thee." An oblation is then poured on the fire, saying, "may this prove acceptable to wealthy Agni." Then the cow is sacrificed and if any accident happened at the time of the sacrifice the forefeet of the animal was to be broken, and the wound being dressed with dust, the animal was to be set free. The mantra for the sacrifice says, "Companion of the dead, we have removed the sins of the dead by thee ; so that no sin or decrepitude may approach us. The address after the immolation runs as follow :—"Companion of the dead, we have made thy life inert ; thou attainest the earth by thy body, and the regions of the manes by thy life. Pardon us and our children in this world." The third address to the cow, when her body is being dusted runs to the following effect :—"O dear one, say not that I am so killed, for thou art a goddess and virtuous, going to the region of the *pitris*, travelling by the adorable sky : keep us well supplied with milk in this and the future world."

Next thing which they used to do was to dig a trench, arrange fuel thereon, wash, shave and pare the nails of the corpse, and place it on the pyre along with the wife. When placed on the pyre it should have in its hands, if a Brahmin, a bit of gold, if a Kshatriya a bow, and if a Vaisya a jewel. According to Sayana and Boudhayana, the wife should lie down on the left side of the corpse. The man who is to set fire to the pyre then addresses the dead saying, "O mortal, this woman (your wife) wishing to be joined to you in a future world (to obtain *Poti loka*, or the region of the husbands) is lying by the corpse ; she has always observed the duties of a faithful wife, grant her your permission to abide in this world and relinquish your wealth to your descendants. A younger brother of the dead or a disciple or a servant should then proceed to the pyre, hold the left hand of the woman and ask her to come away, saying, "Rise up, woman, thou liest by the side of the lifeless, come to the world of the living, away from thy husband and become the wife of him who holds thy hand and is willing to marry thee."

Meanwhile the pile being ready, a fire is applied to it with a prayer. "Agni, consume not this body to cinders ; nor give it pain, nor scatter around its skin or limbs ! O Jatavedas, when the body is fairly burnt, convey the spirit to its ancestors." A second prayer of somewhat same purport is offered to the same divinity when the fire is in full blaze. It

is followed by an address to the organs of the dead. It says, "May thy organ of vision proceed to the sun; may this vital air merge in the atmosphere; mayest thou proceed, according to thy virtuous deeds, to heaven or earth or the region of water, whichever place is beneficial to thee; mayest thou there, provided with food, exist in corporeal existence." The chief mourner then offers twelve oblations to the fire with a spoon made of wood. After these oblations, he has to offer nine prayers, of which the first four are addressed to Agni, the fifth to Yama, the sixth to the messengers of death, and the last three for a good region for the deceased. At this stage, the chief mourner excavates three trenches to the north of the pyre and lining them with pebbles and sand fills them with water. The people accompanying the procession are then requested to purify themselves by bathing in them, which being done a yoke made of three *palasa* branches, is put up; and they are made to pass under it.

The party then proceed to the nearest stream, and without looking at each other, purify themselves by bathing and by a prayer to Prajapati. They then get out of the water, put on dry clothes and wringing the wet clothes, spread them on the ground towards the north and sit down there till the stars are seen. When this is done they start for home, the young ones walk first and the old ones follow them. When they reach home, in order to purify themselves, they touch the stone, fire, cow dung, grain, oil and water, before they step in.

When this is done, the ceremony of burial takes place, the first operation for the ceremony of burial, is the collection of half burnt bones. First of all, they sprinkle milk and water on the cinders and strike the heap with a staff made up of *Udambara* wood to separate the bones. The cinders are then collected and thrown towards the south side, leaving the bones behind. Three oblations are next offered to Agni. After this the wife comes forward, with two bits of red and blue strings to which a stone is tied, to draw out the bones with her left hand saying, "Arise hence, and assume a new shape. Leave none of your members or your body behind. Repair to whichever place you wish, may Savita establish you there. This is one of your bones, be joined with the third (another bone) in glory; having joined all the bones be handsome in person; be beloved of the gods in a noble place." The bones are then washed and placed in an urn or tied up in a piece of black antelope skin. If the bones be of a person who had made *Soma* sacrifice, they should be burnt, if not, they should be buried.

Subsequently a proper place is selected, and the funeral procession proceeds to the place in the morning. The chief mourner then begins to sweep the place with a piece of leather or a broom of *palasa* wood. With

the help of a plough, he digs six long trenches, running from east to west, and saluting them with a mantra, deposits the urn, consisting of the bones, in the central trench. After this, water is sprinkled over the place with an *Udumbara* branch. Having removed the covering of the urn, some aromatic herbs are put into it and subsequently it is closed with pebbles and sand. Each of the operations being performed while repeating a mantra.

Some *charu* rice then being cooked and sanctified by a mantra, is put on the five sides of urn. A few holes now being dug round the mound the ceremony of burial is completed. The last ceremony is called *Santhikarama* or the rites for the well being of the living. It is performed on the morning following the ninth night after death, i. e., on the tenth day. On the day of the new moon, the relatives by blood both male and female assemble round a fire and sit down on a bullock hide of a red color spread on the ground. The assembly being seated, the chief mourner offers four libations to fire. The men and women then rise up, and placing themselves on the north of fire and facing the east, recite a mantra, while touching a red ball. The last of the party, who is the chief mourner, is to recite a mantra and efface the footmarks of the bull that proceeds the party. On the departure of the last man, a circle of stone is made behind him as if a wall to prevent death from overtaking those that have gone forward. The mantra for the occasion says :—"I place this circle for the living, may we and others not go beyond it in midlife, may we all live a hundred autumns, driving death by this heap. Lastly the party proceed to the house of the chief mourner and feast on kid and barley cooked for the purpose.

The operations, it will be seen, though oft repeated and tedious, are of the simplest nature, "the prayers are throughout addressed for the sensuous enjoyment and ease of the dead, and no where is any indication given of a desire for spiritual benefit, liberation from the wheel of transmigration, salvation or beatitude. Even sin is lightly looked upon, and the prayer for redemption from it is slight and casual."* This double ceremonial of cremation and burial was common among the Greeks, Romans and other ancient races and in the fifth century before Christ, the remains of great Sakyamuni were disposed of in the like manner.

CHARU CHANDRA BOSE.

* J. B. A. S. Vol. XXXIX.

Philosophy of the Tantras.

II. The *Gouri Tantra*.—Chapters 1 and 2. What is the means of salvation from this shoreless ocean of ignorance—our life on earth? To this question it is answered that the light of divine knowledge is the only path to *Mukti* or *Nirvana*. Retired in solitary calm the *Mumukshu* sits in his *yoga-asana* and distracting the senses from their objects purifies the mind by the controlling virtue of *pranayam*. Then he grasps the all-pervading *atma* in the fulness of his heart.

In the first stage the *yogi* knows the kosmos as the manifestation of *Pranava*. The first particle ॐ (*a*) signifies the *Vishva* or the consciousness in our waking state; the second particle ॐ (*u*) is the *taijasa* or *swapna* state; and the third particle ॐ (*m*) denotes the *pragna* or *shushupti* state of consciousness. These three states of *jagrata*, *swapna* and *susupti* are the only states of consciousness of the ordinary mind, and the knowledge of the kosmos can be nothing but any of those three states or their combinations. They disappear when the *yogi* reaches the super-sensual state of *samadhi*.

In the advanced stage the *yogi* annihilates the grosser states of consciousness into the subtle and comprehensive states. The *jagrata* state ॐ is vanished in the *swapna* or ॐ; that is, the consciousness of the *sthoolu sharira* (the visible body) is withdrawn into the consciousness of the *sukshma sharira*, the individual self. Finally, the state ॐ loses itself in the third or *susupti* state ॐ, that is, the individual self having shaken off the consciousness of the grosser material body becomes absorbed in the universal mind, the *Jiva*, or the *karana shashira*. In this state the *Jogi* comprehends in him the *Brahma*, and in the full glare of *gnan* all those three states are lost in the infinitude of attributeless *Chaitanya*. Then he forgets his *self* and his visions, the universe and its notions, and becomes unbroken bliss itself. This gradual evanescence of the grosser states of consciousness into the more subtle is known as *laya*.

Chapter III. *Jivunmukti*.—There is no gulf between the *Jiva* and *Brahma*. The consciousness of *Brahma* is expressed as *sat*, existent without destruction, *chit* absolute knowledge, and *ananda* or perpetual bliss. He who perceives this *Sat chit ananda* *Brahma* in every conceivable notion is called *Jivunmukta*. The *Jivunmukta* sees the cosmic consciousness as a mere reflection of that higher, absolute consciousness of *Brahma*, as men behold the reflections of the same Moon in different receptacles of

water. The differences of Name and Form do not prevent him from seeing the same *atma* reflected in all notions alike.

The human mind is the only cause of creating the conception of duality. He, whose mind is no more swayed by positive or negative conceptions, is fit to obtain *Moksha*.

Chapter IV.—After death. So long as the knowledge of *atma* or Brahma is not fully realized the individual does not forsake its separate character, and remains attached to its garb of the five elementary substances. On leaving the gross material body the soul passes in its *Sukshma sharira* with the accumulated result of virtue and vice (called Fate), with mind and the senses and organs in their subtle state. The notion of self is the chief obstacle in the path to mukti or gnan. When this limited notion of self is destroyed, it is then only that the senses of perception vanish each in its respective cause, and with self dies out fate, the accumulated effect of our past Karmas both good and bad.

Paramatma. The *akas* is the first element in point of evolution and it has the single attribute of sound. The *Paramatma* while pervading all space like *akas* is devoid even of this single attribute. This *Paramatma* is not beyond the perception of the individual. The odour of the flower is unseen, untouched, unheard and without taste, but it is comprehended by the sense of smell. Similarly the *Paramatma* is beyond the cognition of the five senses but he is reached by *gnan*. The yogi withdraws the senses from their respective objects, and this is known as *pratyahar*; and in this singleness of mind he comprehends in *dhyan* that Light of all Lights. *Pratyahar* is distraction, and *dhyan* is concentration. Both are necessary in order to purify the mind to reach that divine *Sat-chit-ananda*.

III. The *Mahanirvana Tantra* is a work of quite recent compilation, and this fact is admitted in its opening chapter, where it is clearly stated that the inapplicability of the former Tantras to the present degenerate times necessitates the exposition of a new and easy way. Though revered in Bengal it is not followed as a guide, nor is its name mentioned in the *Tantrasar* of Krishtananda, which is a compilation from all the Tantras that were followed in Bengal at his time. Kristananda lived about 200 years ago, and consequently the *Mahanirvana* must either have been compiled after the *Tantrasar*, or its name was not known in Bengal at that time. This second supposition is possible if we refer to the division of the Tantras into three classes to be followed in the three divisions of India. According to that classification the *Mahanirvana* is not mentioned

in the list of those sixty-four Tantras prescribed for Bengal.* Be that as it may, the Mahanirvana is gradually becoming a great favourite even in Bengal. It is a work of considerable interest. It formulates two kinds of worship, the one as the worship of Nirguna Brahma and the other of Prakriti or Saguna Brahma, and both are maintained as the means of final emancipation from the ties of Karma. Besides this, the work touches upon all questions of Hindu society and religion. † The worship of the Nirguna Brahma has been adopted by the Brahmo Somaj of Bengal, and is also in force among the *Sanyasis* of the *Abadhuta* class. Even persons of the *Grihastha asram* are initiated into its forms after they have been purified by the ceremony of *Purna-avisheka*, the last of the sanctifying rites prescribed in the Tantras. But it is with the philosophy of the Tantras that we are immediately concerned, and we draw the attention of the reader to a portion of the fourteenth chapter where there is a little discussion about the true and the false.—(Continued.)

A. C. MITTRA, B. L.

THE SECRET OF DEATH.

It is not known by knowledge ! man
Wotteth it not by wisdom ! learning vast
Halts short of it ! only by soul itself
Is soul perceived—when the Soul wills it so !
There shines no light save its own light to show
Itself unto itself ! None compasseth
Its joys who is not wholly ceased from sin,
Who dwells not self-controlled, self-centred—calm,
Lord of himself. It is not gotten else !

EDWIN ARNOLD.

* They are the following :—(1) Siddheswar, (2) Maha-tantra, (3) Kali-tantra, (4) Kularna, (5) Gnanarnav, (6) Nil-tantra, (7) Fetkarini, (8) Devi-agama, (9) Uttara, (10) Srikrama, (11) Siddhi-yamala, (12) Matsya-sukta, (13) Siddhi-Sara, (14) Siddhi-Saraswat, (15) Barahi-tantra, (16) Yogini-tantra, (17) Ganesh-bimarshini, (18) Nitya-tantra, (19) Shiva-gama, (20) Chamunda, (21) Mundamala, (22) Hamsa-maheshwar, (23) Niruttar, (24) Kula-prokashaka, (25) Devi-kalpa, (26) Gandharbaka, (27) Kriyasara, (28) Nibandha, (29) Swatantra, (30) Sanmohana, (31) Lalita, (32) Radha, (33) Malini, (34) Rudra-yamala, (35) Vrihat-Srikrama, (36) Gaboksha, (37) Sukumudini, (38) Bishoodheswar, (39) Malini-bejaya, (40) Samayachar, (41) Bhairabi, (42) Yogini-hridoya, (43) Bhairaba, (44) Sanat-kumaraka, (45) Youi-tantra, (46) Tantrantar, (47) Naba-ratneshwar, (48) Kula-chudamoni, (49) Bhab-chudamoni, (50) Deva-prokasha, (51) Kamakhya, (52) Kam-dhenu, (53) Kumari, (54) Bhoot-damara, (55) Malini-bejaya, (56) Yamala, (57) Brahma-yamala, (58) Bishvasara, (59) Maha-tantra, (60) Mahakala, (61) Kulamrita, (62) Kuloddiah, (63) Kubjika, (64) Yantra-chintamani.—(*Maha-Bishwasara-Tantra*.)

† The Mahanirvan Tantra now published in Bengal contains fourteen chapters dealing with the subjects stated above. It is stated in the work that these fourteen chapters are the first half (*purbardha*) of the entire work, but the other half (*uttarardha*) is not known to us.

"That Art Thou."

Chhandogya-upanishad.

"This so solid seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—Carlyle.

THE LIGHT OF THE EAST.

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Notes and Gleanings.

"IF Hinduism is as expansive as the Indian Ocean," says the Indian Messenger, "is not Buddhism as deep and great and grand as the Pacific?" We are at a loss to understand what does our contemporary mean by this? In what essential points does Hinduism differ from Buddhism? Is not Buddha regarded as an *avatar* in the Shastras? Did not Buddha himself say that there were many Buddhas before him in the previous *Kalpas*? Who, then, were these Buddhas if not Hindu Rishis? Are not the three great doctrines of Re-incarnation, Karma, and Nirvana common to both of these systems? Buddhism is simply a Name and Form whose essence is Hinduism.

* * *

Let us hear what the venerable president of the Adi Brahmo Samaj said about the superiority of Hinduism over all other existing religions years ago. He held that Hinduism is superior to every other existing religion for the following reasons. (I) That Hinduism is "superior" because it owes its name to no man; (II) Because it acknowledges no mediator between God and man; (III) Because the Hindu worships God at all times, in business and pleasure, and everything; (IV) Because

while other scriptures inculcate the practice of piety and virtue for the sake of eternal happiness, the Hindu scriptures alone maintain that God should be worshipped for the sake of God alone, and virtue practised for the sake of virtue alone; (V) Because Hinduism inculcates universal benevolence, while other faiths merely refer to man; (VI) Because Hinduism is non-sectarian, (believing that all faiths are good), non-proselytising, pre-eminently tolerant, devotional to an entire abstraction of the mind from time and sense, and the concentration of it on the Divine; of an antiquity running back to the infancy of the human race, and from that time till now influencing in all particulars, the greatest affairs of the state and the most minute affairs of domestic life.

* * *

"Many doctrines of the Upanishads," says Professor Max Muller, "are no doubt pure Buddhism or rather Buddhism is on many points the consistent carrying out of the principles laid down in the Upanishads. The Upanishads are to my mind the germs of Buddhism, while Buddhism is in many respects the doctrine of the Upanishads carried out to its last consequences, and what is important, employed as the foundation of a new social system."

Buddha's doctrine, says Professor Weber, is entirely identical with the corresponding Brahminical doctrine; only the fashion in which Buddha proclaimed and disseminated it was something altogether novel.

* * *

As the flowers unconsciously betray their existence to a person remaining at a distance by their smell alone, so does the universal force manifest in creation prove the existence of underlying Light,—the Infinite spirit.

* * *

Men complain that they can not see God. But, after all, do they see men? The real man, viz, his consciousness is invisible; the physical body can only be seen. The physical body of God, the universe, is visible to us. The underlying spirit must necessarily be invisible. God is, therefore, always before us. We do not lose sight of Him even for a moment. He is within and without us, He is both visible and invisible.

* * *

A finite thing can be conceived but the Infinite one is inconceivable. As the limitless physical universe is the body of God, so to speak, so every finite object is one of His countless limbs. Idolatry is the worship of God in one of His endless aspects. It is one of several stages

of religious development through which the human monad must pass in the course of spiritual evolution.

* * *

At the first sight we become attracted by the physical appearance of a person. In the next place, we recognise in him a certain conscious individuality of a particular character.

The former is idolatry. The latter is the worship of a personal God as adopted by the Brahmo Samaj as well as by other religious sects of India.

* * *

There is a higher stage; and that is *Brahma-gnan*. It is the concentration of the mind on *Chit*, consciousness *per se*. Nothing but *Samadhi* can give us any idea of it. Idolatry is a lower form of *Bhakti*, the worship of a personal God is its middle form. Here the mission of *Bhukti* ends. In *Samadhi*, *Bhukti* is transformed into *Gnan*. Higher and beyond it there is naught.

* * *

The Brahmins who compiled a code of Hindu Law, by command of Warren Hastings, preface their performance by affirming the equal merit of every form of religious worship. Contrarieties of belief and diversities of religion, they say, are in fact part of scheme of Providence, for as a painter gives beauty to a picture by a variety of colours or as a gardener embellishes his garden with flowers of every hue, so God appointed to every tribe its own faith and every sect its own religion, that man might glorify him in diverse modes, all having the same end, and being equally acceptable in his sight.—*Wilson*.

* * *

The consequence of the exercise of the free-will of one birth is the fate of the next birth. Free-will is the seed, and fate is the future tree.

* * *

No other doctrine is more misunderstood than the Vedantic doctrine of *Maya*. *Maya* is that which can not exist by itself. For example, the Form and Name called "wave" can not exist apart from water. Here, the "wave" is *Maya* whose substance is water. *Sankaracharya* restricts *Maya* to Name and Form only. Name and Form are non-existent *per se*. What exists eternally is shapeless and that which is shapeless is infinite. Apart from "water," the Name and Form called wave is Zero. Apart from infinite *Chit*, the universe of Name and Form is Zero.

Religion and Science are twin-sisters.—*Huxley.*

* * *

The *matter* of the materialist, if properly understood, is without shape. As matter can never exist without shape and as every shape, on account of its inconstancy, is false, matter can not but be shapeless like space.

* * *

If the atom of the materialist is shapeless, it is one with space. If it has a particular size that size is liable to division inasmuch as it occupies space; and by division various forms may be got out of an atom. If the materialist holds that an extended and therefore bounded atom can not be divided by any force whatever why should we not regard his words as the words of a mad man who asserts that space is divisible by an iron instrument.

In order to be consistent modern science should change its theory of matter altogether. If an extended atom be indivisible, then its contrary assertion that *the unextended* is divisible must also hold good. But this is not the case.

The matter of dream is the mode of finite consciousness (man), the matter of the universe is the mode of the infinite consciousness (god.) Matter is a show, appearance, mode, name and nothing else. It is like the son of a barren woman, to use a Vedantic phraseology.

* * *

Men and parties sects and creeds are the mere ephemera of the world's day, while Truth high-seated on its rock of adamant is alone eternal.—*Blavatsky.*

* * *

The birth-day ceremony of a truly great Hindu Saint Paramhansa Ramkrishna—was celebrated with great enthusiasm on Sunday, the 26th February last, in the famous Temple at Dakshineswar a few miles up the Ganges from Calcutta. Thousands of Hindus of all castes, creed and rank came in to witness the ceremonies; the great concourse of people male and female being estimated at about 8 thousands. From morning till dusk *Sankirtan parties* in 50 different batches or more streamed in to sing glory unto God and unto the Saint. People laid aside their caste distinctions and religious differences for the time and took part in the ceremonies and partook of the feast that the followers of the saint got ready for the visitors. What an ennobling sight it was to see stream of men of all ranks, barefooted with hearts full of reverential piety following to hear the sweet name of Hari that fell from the *Sankirtan parties*. The songs were very sweet and impressive. Intense religious fervour pervaded the whole atmosphere, and there

was a glow of pleasure and fraternal sympathy observable on almost every countenance. Some were dancing in religious frenzy, others were enjoying divine ecstasy, while the more advanced persons sometimes fell into trances, their faces beaming with heavenly radiance. In Paramhansa Ramkrishna we see true Pantheism, Pantheism which is the basis of Hinduism. His life was most simple and exquisitely beautiful. He was a perfect embodiment of the poetry of religion, an appreciation of his greatness might be had by reading an extract to be found elsewhere. Lastly we may say that the gatherings of this nature are calculated to rouse an unity of devotion, that may lead to the harmony of Yoga, Bhakti and Gnan. This unity is the eclecticism of Hinduism.

The Sixth Sense.

“THE odour of the flower is unseen, untouched, unheard and is without taste but it is comprehended by the sense of smell alone,” says a remarkable passage of the Gouri Tantra ; in this passage there is a secret hint with regard to the third eye mentioned in the works on Yoga Philosophy. Like the oak in the acorn the psychic powers are latent in every man and are destined to be developed in the course of ages. The Yogi by virtue of his special training develops in a comparatively short time what the natural order of evolution can do during the course of ages. The task which he undertakes to do is to develop a faculty which is latent in the mass of mankind. He has to develop a new sense altogether, unique of its kind and quite different from the five senses known to the ordinary man. The object of this sense is the substance in which the phenomenal world is strung like so many beads. This as yet latent sense reveals the substance of the universe which like space is present everywhere unperceived by us.

We find that every sense has its corresponding attribute. For example, the sense of sight has color, the sense of smell has odour, the sense of hearing has sound and so forth. If we had not possessed sight, color would have been non-existent from our stand-point. If a being without the sense of sight tells us that there is no such thing as color no one having the above sense will believe his statement. From the stand-point of one who has developed the sixth sense or *Gnan Chakshu*, the state-

ment of an ordinary man that there is no spiritual existence appears absurd. Why should he accept the cognition of one whose spiritual sight is blind, so to speak. Here lies the fundamental difference between the materialist and the *Yogi*. According to the former there is nothing besides the five attributes of matter because spiritual existence is beyond the ken of his perception. On the other hand, the *Yogi* asserts that there is something besides the ordinary attributes of matter which he calls spirit and whose existence he perceives by his developed faculty of hyper-physical cognition. This spiritual existence is as real an entity to him as color, odour, sound, touch or smell.

According to the Hindu doctrine of the evolution of senses, the sense of touch was latent in sound, color in touch, taste in color, and smell in taste. For this reason it should be noted here that in the history of the world once there were beings who had but one sense ; gradually during the course of ages other senses came into existence till a being became furnished with five senses. Two more senses are yet undeveloped, of which the sixth sense is termed *Gnan Chukshu* by the Hindus. These two senses, like the other five, are latent in every man and evolution is sure to develop them. Till that time comes the opinion of an ordinary man is worthless in spiritual matters. To place a thing beyond the shadow of doubt reasoning and conjecture are of no avail. Perception is required, the direct perception of the spiritual entity. As soon as direct perception is attained, matter appears as a phenomenon or mirage veiling the substance which is the object of the sixth sense. With the knowledge of the unreality of matter, the attraction of the mind for the objects of sense vanishes and the human monad is able to cut off the shackles of Maya. This is Mukti. It would not be out of place here to illustrate the symbolism of the *Gnan Chukshu* as found in the mythological and *Pauranic* legends. The seat of this faculty is the point situated between the eye-brows in the forehead. It is very common for Hindu images of gods and goddesses to have a luminous star on their foreheads; this is used to represent the psychic faculty in its state of development. Shiva or Kali is almost always found adorned with this symbol of spiritual lustre. Not only in India but also in the mythological pictures of Greece, Rome, Babylon, Assyria and Egypt, the gods and goddesses, which are so many personifications of the forces of nature, are adorned with a circle of light around their heads. Though this halo of light has no direct relation with the sixth sense yet it represents the complete spiritual development of the seventh sense referred to already. The development of this highest faculty in any being is the goal of the entire process of evolution covering millions and millions of years. When a *Jiva* has

attained this goal, he is regarded to have left behind him the valley of tears for ever ; the path of thorn is ended and his future progress lies amidst the fragrant atmosphere of the higher life. From time to time we get a glimpse of these great spiritual figures in the shape of *Avatars* (incarnations) shining amidst the darkness of ignorance like so many beacon-lights which give a safe harbour to the broken and tempest-beaten ship. From the very dawn of history and even before that, through the long vista of the misty past they stand like so many luminous landmarks as the spiritual guides of the human race.

Connected with the seven *Chakras* or the psychic centres through which the *Susumna Nadi* runs like a spiritual current are the seven states of consciousness of the various *Jivas* inhabiting the universe. According to the classification of esoteric philosophy, the various beings of the universe are classed into seven distinct divisions and each of these divisions is connected with the one of the seven distinct states of consciousness mentioned above. From the *Muladhara* to the *Sahasradala* there are seven main centres of consciousness. The centre which is connected with the animal kingdom is not connected with that which is related to the consciousness of man and so forth. Again these seven centres are connected with the seven planes of the universe, the lower ones being of a sensual and the higher ones of a super-sensual nature. The *Raj-yogi* generally concentrates his attention to the centres situated in the head ; but the *Hatayogi* to the centres in the lower portion of the spinal cord.

The process of hyper-sensual cognition by means of the sixth sense may now be briefly described. Like the cognition through the five lower senses, the knowledge derived through the *Gnan Chakshu* is direct. The process is of a purely intuitive nature. One essential condition for the cognition of this nature must be the complete suspension of the faculties of sight, touch, taste, smell and hearing. Even the functions of the highest faculty known to man, viz., *Buddhi* should be completely paralyzed in order to bring this higher sense into play. The next condition is the development of the power of concentration to its supreme degree. During the exercise of this faculty the world of Name and Form cognizable by the five senses vanishes and in the infinite mirror of cosmic consciousness is reflected a vivid picture of the thing which the *Yogi* wants to know simply by means of his pure and extraordinary will-power. The hazy panorama of the long-buried past, the sights and sounds which lie hidden in the womb of the distant future, the great cosmic changes and events which are perpetually going on from planet to planet and from sun to sun, the sublime states of consciousness of the *Bedehamuktas* and *Dhyan-*

chokans, the scenes of the numberless rebirths of the *Yogi*, the grand laws which impel the planetary orbs to keep their steady and majestic motion through the blue depths of unfathomable space, the spiritual and supersensual enjoyments of the glorious inhabitants of *Satya*, *Jana*, and *Tapa Lokas*, the first flash of the vibrating spiritual light which breaks upon the calm of *Brahma* at the dawn of cosmic evolution, the successive vanishing of the *Mayavic* scenes into which the universe is divided just before *Mahapralaya*, the mystic voice of *Prakriti* surpassing the distant roar of a million thunders to mingle with the Causeless Cause and the Rootless Root at the close of a *Mahamanvantara*,—all all lie within the range of this higher faculty. The being who has attained this spiritual level has gone on the other side of the ocean of *Maya* and from the other shore where there is no tempest of passions and whirl-wind of pain he casts a tender look of compassion on the mingled anguish and wailing of the miserable beings dashed again and again by the never-ending waves of *Karma*. His consciousness is the consciousness of *Shiva*, *Suka*, *Vyasa*, and *Narada*, in other words he is the cosmic consciousness itself. For him the wind blows, for him the sun shines, for him the virgin earth covers herself with the veil of green grandeur, for him the trees bear fragrant heaps of blushing flowers, for him the silver streaks of the moon pour forth their solitary splendour on the smiling beauty, who, like the rose, blooms and fades in the arms of her lover.

Thus far we have dealt with the sixth sense. The man who stands immovable as a rock against the tempest of passion and sorrow is alone fit to develop the sense; one who by means of *Yoga* or *Gnan* has learnt to look with an equal eye upon gold and dust is alone fit to develop this sense; he who sees *Brahma* in the movement of the sun as well as in the creeping of the microscopic insect is alone fit for this higher goal; he to him all difference has vanished and the vast universe appears as the ocean of one unbroken bliss is alone fit for this higher goal; he whose mind is lost in the lotus-feet of *Hdri* and whose sole object of perception is that deep blue smiling form of *Khrishna* is alone fit for this higher goal. Not the frail sensualist tottering like a reed at every gust of lust, not the vain fop who looks upon fame and ambition as the be-all and end-all of his existence, is destined to reach this high state. The lord of his own mind is alone destined to be the lord of this rare faculty.

Vedānta.

THE essence of Vedic knowledge is called Vedānta. It is the end and determination which the master arrives at after the study of the Vedas. It is the high-water-mark of human knowledge. The individual who lives and talks Vedānta has arrived at the end of all knowledge, for he has identified himself with the great unknown and nothing more remains unknown to him. Therefore it is highly necessary for the student to fulfill all the conditions that are laid down for his fitness to study this Book of Books, otherwise the result will be disastrous as sad experience has taught us in too many cases.

The first shock which rudely awakens the student and takes him a-back for some time is the assertion that he and the world which surrounds him were never created and therefore exists like the idea of the fair-haired son of a barren woman. In unreality and absurdity the first idea is not a jot less than the second. Vedānta calls the sensual world *asat* (seemingly existent but not really so) in contrast with *sat* (real) which is changeless, beyond the senses and beyond relation. That the world is changeful and relative is perceptible to every human being, but is it *really* existing? Is it not the passing array of images called into existence by our mind and perceived by our duped senses? Is not the seemingly relative really absolute? Before proceeding to lay down the Vedāntic theory of the emanation of the cosmos from Parabrahma, we shall first attempt an answer to these questions, as a clear and thorough apprehension of it will only enable the reader to grasp the true spirit of the teachings of the Vedānta Philosophy.

At the outset we are confronted by the two terms Absolute and Relative; by the first of which is meant that which is free from all relations, *i. e.*, which cannot be thought of or expressed except by negatives, *e. g.*, neither great nor small, neither conscious nor unconscious, &c., and by the second that which depends for its existence upon some other existence, *i. e.*, which cannot exist *per se*, but seems to have an existence which is finite and laden with attributes. That is the view taken of relative existence by the sages of India—a view which if considered carefully with reference to the points given below will recommend itself as being one worthy of the most serious thought.

Let us take for our examination a visible object, say an orange. It has an existence that is fully dependant upon our mind. It is but the

sum of sound, touch, colour, taste and smell, each of a certain degree, superimposed upon an unknown existence. If one of the five senses be absent matter loses one of its attributes and with the absence of the all five mind and matter vanish, leaving in their place, as we can easily imagine the unknown substance. Hence we can safely conclude that matter and mind are but the modes or phenomena of the Supreme Substance.

Next let us take any attribute of matter, say, colour or size and see whether it exists *per se*. The colour or size of the orange varies with the variation of my power of sight. If my eyes become powerful like the microscope just now, I shall find the orange much changed, and that state will appear to me as true as it seems now. Or any other denizen of space whose structure of the eyes and power of sight are unlike those of man would find the size, colour, &c. of the thing of a different kind altogether from what seen by man. So from the stand-point of all sorts of observers taken together it is neither great nor small, &c. This argument holds good in respect of the attributes of matter and senses of the mind and will go to prove that there is no *real* relative existence, i. e., relative existence *per se*, what appears being mere shows of the Absolute.

This Absolute is the Para Brahma of Vedanta, to whom no name and shape can be given. None but that which mingles with its essence can know it. "It is known to them that know it not and unknown to them that know it," Says the Kena Upanishad, meaning simply that it is unknowable to any finite perceiver whatever having the faintest shadow of "egoism." It is neither this nor that, it is neither first nor last, it baffles thought and speech. We cannot think of universal mind as something separate from the Absolute, for it stands to Parabrahma in the same relation—if we may use the expression, as the rays of a diamond to the diamond itself. The universal mind cannot be called the effect of the cause Para Brahma for that will bring in the idea of succession in time and our absolute will be finite. To avoid the necessity of giving up our attempt at this stage we shall say that it is the nature of Parabrahma to present itself as the cause of the universal mind which is the first principle in the cosmos and which is the cause of all evolution. The monads or Jivas radiate from this centre of light and life. It is the individualised intelligent source of energy and Mulaprakriti, the mother of the world of Name and Form, its dependent body. It is known as Mahavishnu in our Shastras, the highest individual existence in the cosmos. It is Sat Chit and Ananda and is the one personal God of the Hindus, Eswara, whose three aspects are the creator Brahma, the preserver Vishnu and the destroyer Rudra. Now this universal mind being a finite consciousness naturally finds Parabrahma as something separate from

it ; for the sense of ego, however fine and peculiar, cannot exist without a non-ego. It finds in place of Parabrahma the non-ego—the aspect in which Parabrahma stands to it (matter) as the object of its perception. Now as Parabrahma *itself* can never be perceived as an object, the Logos needs must have a *false view* of it, and this false view, this garb with which the Logos finds Parabrahma clad when it is conscious of an individual existence of its own, this veil of Maya, is called Mulaprakriti. From evident reasons it can be seen that both of these principles come into existence simultaneously with each other and the one cannot remain as such without the other. The relation between our mind and matter is exactly similar to that of these two. As our mind cannot exist as such without matter, so the universal mind which is but the collective mind of all Jivas in the cosmos must necessarily have some non-ego for its existence as an individuality. These two principles are also known as the Purush and the Prakriti in our Shastras whose conjunction gives birth to the cosmos.

Now there is a third principle, the connecting link between these two, known as Daivi Prakriti or Chit Sakti. It is the light, the energy of the Logos that sows the seed of creation in Mula Prakriti. The plan of creation, the great To Be is conveyed to Prakriti by its means, it is the life of the cosmos and the bearer of Divine will. It imparts consciousness light and force to Mula Prakriti and sets evolution in motion. It is the link between the known and the unknown.

Above we have briefly described the three principles of the cosmos—viz. 1st Mulaprakriti which does not exist *per se*, 2nd the centre of energy or Logos and 3rd, the will of Eswara which is called Daivi-Prakriti in the spiritual Shastras,—all three being *mere shows* of the Absolute Parabrahma which is the one reality.

Thus it is seen that the Vedanta Philosophy argues no hap-hazard arrangement of the universe, no probability or chance is appealed to by it for the explanation of the principle of creation. The idea of one ruling intelligence behind all, pervades throughout the whole of its teachings, whether expressed or implied. Everything is traced back to Eswara whose will acts upon the universal mind and the infinite varieties of the universe come into being. A characteristic description proving the fact that creation is due to the intellectual energy of God is found in a dialogue in the great Vedantic book, Yogavasistha, between Brahma the creator and Bhanu (sun) which can be quoted here with advantage. It purports as follows ;—Ten Brahman brothers, after the death of their parents began to practise austerities preliminary to their being qualified to practise Yoga for the attainment of spiritual beatitude. After some

years of unflinching and devout application to the path of Brahma they found out their true Self and their ignorance vanished as darkness on the approach of light. Then each of them desired to be a creator like the lotus-seated Brahma and with their purified and irresistible minds began to create, each one a world for himself in the beginning of his day. As Brahma was going to meditate how the cosmos was before the previous night, he found to his amazement ten complete cosmos with ten Brahmas like himself already peopling space. Beside Himself with wonder, He addressed one of the suns who told Him everything. Then Brahma said—"O, Bhanu, tell me what shall I create now, or what is the necessity of my creating again when ten other creators are already existing." To this Bhanu replied—"O Lord, you have no desire or tendency to work from your very nature. What necessity have you of any creation? Lord of the universe, creation is simply the stretch of your mind. You create as the sun creates day Therefore do not give up your natural work." * * * * Thus it is seen that the manifested cosmos is but the stamp of the will of God upon Mulaprakriti. Besides, the word Paramatma which is applied to God is significant as sanskrit terms generally are. Atma means self and Paramatma means supreme self. After we think away all the external vestures of man the one thing that remains is this self, the centre that binds all the parts together into a single whole. Individually it is called the Jivatma, collectively Paramatma.

The individual self is *baddha*—bound to this earth by the chain of births and deaths owing to ignorance; Paramatma is free from ignorance. Strictly speaking the bondage and consequent misery belong to the 'ego' not to the Atma—which is naturally *Suddha, Buddha, Nitya, Mukta*. To dispel this ignorance by the light of knowledge and thus to restore the oneness of this seemingly differentiated monads with the fontal one, is the object of the teachings of Vedanta Philosophy. It looks upon the cosmos from the standpoint of the individual man, states the relation between Jiva and Eswara and explains the difference away by two logical methods, the *Adhyarope Nyaya* (the process of reasoning which shows how the Absolute Parabrahma is mistakenly regarded as the cosmos, and *Apabada Nyaya* (the process of reasoning which points out the path by which Jiva will cross the boundaries of ignorance and come to know his true self).

We have said that the intellectual energy of Eswara, *i. e.* the expansion of His will sets evolution in motion, taking as it does the aid of Mulaprakriti which stands to it as cosmic matter. The action of this will or Daivaprakriti of Eswara upon Mulaprakriti gave to matter all those properties, all those tendencies of chemical action which

we see in it; they did not originally belong to it. It is His light, His will that gave to matter all those qualities that enable it afterwards to form the various organisms that we see in the manifested cosmos. Mulaprakriti is simply the substance which is endowed with these properties by the action on it of the current of life which emanates from Eswara. It should not be supposed here that the qualities are inherent in the light of Eswara, they are produced when it acts upon Mulaprakriti; and the *gunas* and qualities thus originated become the property of the latter. Mulaprakriti stands as the Sthula Sharira, Davi Prakriti as the Sukshma Sharira and Eswara Himself as the Karan Sharira of the cosmos, Parabrahma standing to Eswara in the same relation as our Atma bears to our Karan Sharira. *Vaishwanara* is the term applied to the plane which forms the material basis of the Sthula Sharira. The light of the Logos falling upon the *Tuna Gunam* of Mulaprakriti gives rise to this plane. *Hiranyagarbha* is likewise the material basis of Sukshma Sharira or the astral world, it being caused by the Light falling upon the Raja Gunam of Mulaprakriti and *Sutratma* that of *Karan Sharira* or the casual world, it having for its causes the *Satwa Gunam* of Mulaprakriti and the light of Logos. Sutratma is generally regarded as synonymous with Eswara; the Sattva Gunam being highly pure and excellent is almost thought as the attribute of Eswara. These three states of universal consciousness correspond to the three states of Jagrat (waking), Swapna (dreaming) and Shushupti (dreamless sleep). Further they are the names of the sacred triad, Brahma, Vishnu and Rudra with their respective functions as creator, preserver and destroyer.

But there is a further classification of man, the five-fold classification. Man is enveloped in five vestures—and herein is his difference from God. He foolishly identifies himself with these Koshas or coverings and loses sight of the Atma living therein, which is his true self while Iswara knows Himself separate from them and knows them to be His *Maya* or illusion caused by His Daiviprakriti and Mulaprakriti.

The first is the Annamaya Kosha, the cover made of and supported by Anna (food) composed of the five gross elements or Maha Bhutas. [We need not recapitulate here the order of the evolution of the Bhutas or their composition and consolidation in gross or perceptible states (Panchikaran), the subject having been fully dealt with more than once in these pages.] Within this is the second, Pran-Maya Kosha composed of the vital airs and the Karmendrias. This sheath is the *Physical* side of the Sukshma Sharira, it is the integrating energy that holds together the physical and subtle molecules in a definite organism. It is the seat of life-breath and four other airs, through the instrumentality of which the physical body per

sists. It also consists of all that system of vital currents which go to form the basis of Sukshma Sharira. The centres of spiritual force which are known as chakrams are located in this system connected with each other by the Shushumna Nadi. Within this is the third, Manomaya Kosha composed of Chitta and the Karmendrias. It is the seat of Physical intelligence, the doubting, reasoning part of the mind. This Kosha represents the mental side of Sukshma Sharira. Within this is the fourth, Vignanamaya Kosha composed of Buddhi and the Gnanendrias. This vesture is the seat of Ego and communicates the impressions arising from deep and strong emotions, as well as all the higher aspirations and determinations of man into the Karan Sharira. This Kosha is connected with the Karan Sharira and nourishes it, so to speak, with thoughts. And within this is the fifth, Anandamaya Kosha, composed of pure bliss. It is most intimately connected with the Karan Sharira, and in some books they are regarded as identical to it.

Knowing the creation to have originated in the manner described above and understanding that one's self is not different from the Absolute Parabrahma one should attempt to realise the full significance of the noble teaching conveyed by the term *Tatwumasi* (That art Thou) by the processes known as *Sraban*, *Manan*, *Nididhyasana* and *Samadhi*. By the due observance of these four rules one shall soon become a Jivan-Mukta (free from birth and death) and his hellish Vision—the world, will come to an end, never to recur any more.—A. H. B.

"Oh ! suffering world,
 Oh unknown and known of my common flesh,
 Caught in this common net of death and woe,
 And life which binds to both ! I see, I feel
 The vastness of the agony of earth,
 The vainness of its joys, the mockery
 Of all its best the anguish of its worst ;
 Since pleasures end in pain, and youth in age,
 And love in loss, and life in hateful death,
 And death in unknown lives, which will but yoke
 Men to their wheel again to wheel the round
 Of false delights and woes that are not false.
 Me to this lure hath cheated, so it seemed.
 Lovely to live, and live a sunlit stream
 For ever flowing in a changeless peace ;
 Whereas the foolish ripple of the flood
 Dances so highly down by bloom and lawn
 Only to pour its crystal quicklier
 Into the foul salt sea. The veil is rent
 Which blinded me !

Light of Asia, Book III.

‘Paramahansa Ramkrishna.’

(Reprint.)

MY mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes. My mind is not yet disenchanted of the mysterious and indefinable pathos which he pours into it whenever he meets me. What is there common between him and me? I, a Europeanized, civilized, self-centered, semi-sceptical, so-called educated reasoner, and he, a poor, illiterate, shrunken, unpolished, diseased, half-idolatrous friendless Hindu devotee? Why should I sit long hours to attend to him, I who have listened to Desraili and Fawcett, Stanley and Max Muller, and a whole host of European scholars and divines. I who am an ardent disciple and follower of Christ, a friend and admirer of liberal-minded Christian missionaries and preachers, a devoted adherent and worker of the rationalistic Brahma Somaj,—why should I be spell-bound to hear him? And it is not I only, but dozens like me who do the same.† He has been interviewed and examined by many, crowds pour in to visit and talk with him. Some of our clever intellectual fools have found nothing in him, some of the contemptuous Christian missionaries would call him an impostor, or a self-deluded enthusiast. I have weighed their objections well, and what I write now, I write deliberately.

The Hindu saint is a man much under forty. He is a Brahmin by caste, he is well-formed in body naturally, but the dreadful austerities through which his character has developed appear to have permanently disordered his system, and inflicted a debility, paleness, and shrunkenness upon his form and features that excite compassion. Yet in the midst of

* Place of Birth—Village Kamarpukur near Jahanabad, District Hoogly (20th February 1835). Place of Residence—at the celebrated Rani Rashmoni's Temple of Kali on the bank of the Bhagirathi at Dakshineswar, North Suburb of Calcutta. Here His birth day anniversary is celebrated every year on Sunday following the day of his birth. Place of Departure—Kasipur garden, two miles north of Calcutta. (16th August 1886.) Place of Cremation—Baranagore Burning Ghat north west corner. A *Bel* tree now marks the spot. Place where his ashes are interred.—Temple of Kacurgachee garden, a mile east of Manicktola Bridge, Calcutta. Here the Temple anniversary is celebrated every year on the *Jonmasami* day.

† Including the great Brahma leader Kesub Chandra Sen and a great number of intelligent and well educated young men. Eighteen of these young men, who were greatly attached to him have become ascetics on his departure from this world and are practising devotion in Baranagore not very near to the place where his body was cremated and on the Himalayas and in holy and solitary places all over India.

this emaciation his face retains a fulness, a childlike tenderness, a profound visible humbleness, an unspeakable sweetness of expression and smile that I have seen in no other face that I can remember. A Hindu saint is always particular about his externals. He wears the *garua* cloth, eats according to strict forms, refuses to have intercourse with men, and is a rigid observer of caste. He is always proud and professes secret wisdom. He is always a *guruji*, an universal counsellor and a dispenser of charms. This man is singularly devoid of such claims. His dress and diet don't differ from those of other men except in the general negligence he shows towards both, and as to caste, he openly breaks it every day. He most vehemently repudiates the title of a teacher or *guru*, he shows impatient displeasure at any exceptional honor which people try to pay to him, and he emphatically disclaims the knowledge of secrets and mysteries. He protests against being lionized, and openly shows his strong dislike to be visited and praised by the curious. The society of the worldly-minded, and carnally-inclined he shuns carefully. He has nothing extraordinary about him. Religion is his only recommendation. And what is his religion? It is orthodox Hinduism, but Hinduism of a strange type. Ramkrishna Paramhansa, for that is the saint's name, is the worshipper of no particular Hindu god. He is not a Shivaite, he is not a Shakta, he is not a Vaishnava, he is not a Vedantist. Yet he is *all these*. He worships Shiva, he worships Kali, he worships Rama, he worships Krishna, and is a confirmed advocate of Vedantist doctrines. He accepts all the doctrines, all the embodiments, usages, and devotional practices of every religious cult. Each in turn is infallible to him. He is an idolator, and is yet a faithful and most devoted meditator of the perfections of the one formless, infinite Deity whom he terms *Akhanda Sach-chidananda*. His religion, unlike the religion of ordinary Hindu *sadhus*, does not mean too much dogma, or controvertial proficiency, or the outward worship with flower, and sandal, incence and offering. His religion means ecstasy, his worship means transcendental insight, his whole nature burns day and night with the permanent fire and fever of a strange faith and feeling. His conversation is a ceaseless breaking forth of this inward fire and lasts for long hours. While his interlocutors are weary, he, though outwardly feeble, is as fresh as ever. He merges into rapturous ecstasy and outward unconsciousness often during the day, oftenest in conversation when he speaks of his favorite spiritual experiences or hears any striking response to them. But how is it possible that he has such a fervent regard for all the Hindu deities together? What is the secret of his singular eclecticism? To him each of these deities is a force, an incarnated principle tending to reveal the supreme relation of the soul to that eternal and

formless Being who is unchangeable in his blessedness and light of wisdom.

Take for instance Shiva. The saint views and realizes Shiva as the incarnation of contemplativeness and Yoga. Forgetful of all worldly care and concern, merged and absorbed in *Samadhi*, in the meditation of the ineffable perfections of the Supreme Brahma, insensible to pain and privation, poverty, toil and loneliness, ever joyful in the blessedness of Divine communion, calm, silent, sincere, immovable like the Himalayas where his abode is, Mahadeo is the ideal of all contemplative and self-absorbed men. The venomous serpents of evil and worldliness coil round his beatified form, but cannot hurt him; the presence of death surrounds him in various forms of dread and danger, but cannot daunt him, Shiva takes upon himself the burdens and cares of other men, swallows the deadliest poison to confer immortality on others. Shiva renounces all wealth and enjoyment for others' benefit, makes his faithful wife the companion of his austerities and solitude, and takes the ashes and tiger-skin as his only ornaments. Shiva is the god of Yogees. And the good man, while expatiating on the attributes of Shiva, would be immersed in the sublimity of his ideal, and become entranced, and remain unconscious for a long time.

Then, perhaps, he would come to talk of Krishna whom he realizes as the incarnation of love. Behold, he says, the countenance of Krishna as represented popularly. Does it resemble a man's face, or a woman's? Is there a shadow of sensuality in it, is there a hair of masculine coarseness? It is a tender female face that Krishna has, in it there is the fulness of boyish delicacy, and girlish grace. By his affectionateness, many-sided and multiform, he won the hearts of men and women to the religion of Bhakti. That Divine love can take the shape of every sanctified human relation is the great mission of Krishna to prove. As a loving child monopolizing all the fondness of the hearts of aged parents; as a loving companion and friend attracting the profoundest loyalty and affection of men and brethren; as an admired and adored master, the sweetness and tenderness of whose teaching, and whose affectionate persuasions converted girls and women to the self-consecration of a heartfelt piety, Krishna, the beauty and depth of whose character remain still beyond the reach of men's appreciation, introduced the religion of love into Hindustan. Then the good man would say how for long years he dressed himself as a cow-herd, or a milkmaid to be able to realize the experiences of that form of piety in which the human soul was like a faithful wife, and a loyal friend to the loving Spirit who is our Lord and our only friend. Krishna is the incarnation of Bhakti. Then, in the intensity of

that burning love of God which is in his simple heart, the poor devotee's form and features suddenly grow stiff and motionless, unconsciousness overtakes him, his eyes lose their sight, and tears trickle down his fixed, pale, but smiling face. There is a transcendent sense and meaning in that unconsciousness. What he perceives and enjoys in his soul when he has lost all outward perception who can say? Who will fathom the depth of that insensibility which the love of God produces. But that he sees something, hears, and enjoys when he is dead to the outward world there is no doubt. Or, why should he, in the midst of that unconsciousness, burst into floods of tears, and break out into prayers, songs and utterances the force and pathos of which pierce through the hardest heart, and bring tears to eyes that never wept before by the influence of religion.

Anon he would begin to talk of Kali, whom he addresses as his mother. She is the incarnation of the *Shakti*, or power of God, as displayed in the character and influence of woman. Kali is the female principle in the nature of the Deity. She tyrannizes over all tyrants. She brings down her husband low upon the ground, and places her foot upon his bosom. She charms and conquers all beings. Yet she is the mother of the creation. Her tremendous power is a guarantee that she can save and protect her children those that come to her as their mother, and ask the shelter of her feet. Her motherly solicitude excites the tenderest filial affection in the hearts of her devotees, and the inspiration of Ramprosod Sen which expressed itself in the most wonderful songs of filial piety ever sung, bears strange testimony to the reality and effectiveness of the worship of Kali. The adoration of *Shakti* (which literally means Force) is according to our saint, a childlike, whole-souled, rapturous self-consecration to the motherhood of God as represented by the power and influence of woman. Woman, therefore, has been long renounced by our friend in every material and carnal relation. He has a wife, but never associated with her. Women, he says, is unconquerable by man except by him who looks up to her as her son. Woman fascinates, and keeps the whole world from the love of God. The highest and holiest saints have been brought back to carnality and sin by the nameless power of woman. The absolute conquest of lust has been his lifelong ambition. For long years, therefore, he says, he made the utmost efforts to be delivered from the influence of woman. His heart-rending supplications and prayers for such deliverance, sometimes uttered aloud in his retreat on the river-side, brought crowds of people who bitterly cried when he cried, and could not help blessing him, and wishing him success with their whole hearts. He has successfully escaped the evil of carnality which he dreaded. His mother to whom he prayed, that is the goddess Kali, made him recog-

nize every woman as her incarnation, so that he now honors each member of the other sex as his mother. He bows his head to the ground before woman, and before little girls, he has insisted upon worshipping not a few of them as a son might worship his mother. The purity of his thoughts and relations towards woman is most unique and instructive. It is the opposite of European idea. It is an attitude essentially, gloriously national. Yes, a Hindu can honor woman.

"My father," says the Paramhansa, "was a worshipper of Rama. I too have accepted the Ramayat covenant. When I think of the piety of my father, the flowers with which he used to worship his favorite god bloom again in my heart and fill it with Divine fragrance." Rama the truthful, the dutiful son, the good and faithful husband, the just and fatherly king, the staunch and affectionate friend, is regarded by him with the love and profound loyalty of a devoted servant. As a master, the privilege of whose service is sufficient reward to the favoured faithful servant, as a master in whose dear and matchless service the laying down of life is a delightful duty, as a master who has wholly enslaved the body and soul of his adoring slave, the contemplation of whose holy and glorious worth transcends every thought of remuneration and return, is Rama viewed by Ramkrishna. Hanuman, the renowned follower of Rama, is to him the model of a faithful servitor, a being who was devoted to his master's cause inspired by such unworldly love and honour, such superhuman faithfulness as scorned alike death and danger, or hope of other reward. So the other sin which he has spent his life to be free from, is the love of money. The sight of money fills him with strange dread. His avoidance of woman and wealth is the whole secret of his matchless moral character. For a long time he practised a singular discipline. He took in one hand a piece of gold, and in the other a lump of earth. He would then look at both, repeatedly call the gold *earth*, and the earth *gold*, and then shuffling the contents of each hand into the other, he would keep on the process till he lost all sense of the difference of the gold from the earth. His ideal of service is absolute unworldliness and freedom from the desire of gain. He loves and serves Rama, because Rama is the best and most loving master. The service of the true saint is the service of the purest affection and most unselfish loyalty. Some of the songs he sings expressive of this touching devotedness are exceedingly pathetic, and shows how very negligent and mercenary we often are.

Nor is his reverence confined within Hinduism. For long days he subjected himself to various disciplines to realize the Mahomedan idea of an all-powerful Alla. He let his beard grow, he fed himself on Moslem diet, continually repeated sentences from the Koran. His reverence for

Christ is also deep and genuine. He bows his head at the name of Jesus, honors the doctrine of his sonship and we believe he once or twice attended Christian places of worship. These ideas at all events show the catholic religious culture of this great Hindu saint.

Each form of worship which we have tried to indicate above is to the Paramhansa a living and most enthusiastic principle of personal religion, and the accounts of discipline and exercise through which he has arrived at his present state of devotional eclecticism are most wonderful, though they cannot be published. He never writes anything, seldom argues, he never attempts to instruct, he is continually pouring his soul out in a rhapsody of spiritual utterances, he sings wonderfully, and makes observations of singular wisdom. He unconsciously throws a flood of marvellous light upon the obscurest corners of the Puranic Shastras, and brings out the fundamental principles of the popular Hindu faith with a philosophical clearness which strangely contrasts itself with his simple and illiterate life. These incarnations, he says, are but the forces (*Sakti*) and dispensations (*Lila*) of the eternally wise and blessed (*Akhundu Sach-chidanandu*) who never can be changed or formulated, who is one endless and everlasting ocean of light, truth, and joy. When this singular man is with us, he would sometimes say the incarnations forsook him, his mother the *Vidyashakti Kali*, stood at a distance, Krishna could not be realized by him either as *Gopal* the child, or as *Swami* the lord of the heart, and neither Rama, nor Mahaleo would offer him much help. The *Nirakar Brahma* would swallow everything, and he would be lost in speechless devotion and rapture. If all his utterances could be recorded, they would form a volume of strange and wonderful wisdom. If all his observations on men and things could be reproduced, people might think that the days of prophecy, of primeval unlearned wisdom have returned. But it is most difficult to render his sayings into English. We here try to give some stray bits:—

1. So long as the bee is outside the petals of the lily, it buzzes and emits sounds. But when it is inside the flower, the sweetness hath silenced the bee. It drinks the nectar, and forgets sounds, and forgets itself. So the man of devotion.

2. Put your *ghara* (earthen pot) inside the brook of clear water. There is bubbling, there is noise, as long as the vessel is empty. When it is full, the bubbling ceases, the disturbance ceases. In the silence and fulness the vessel lies in the depth of the element. So the heart in devotion.

3. Boil your sugar well in a living and active fire. As long as there is earth and impurity in it, the sweet infusion will smoke and simmer.

But when all impurity is cast out, there is neither smoke nor sound, but the delicious crystalline fluid heaves itself in its unmixed worth, and whether liquid or solid, is the delight of men and gods. Such is the character of the man of faith.

4. Through the stream of the troublous world I float a frail half-sunk log of wood. If men come to hold by me to save their lives, the result will be this: they will drown me without being able to save themselves. Beware of *gurus*.

5. Unshod, and with bare feet who will venture to walk upon thorns and sharp stones? Shod with faith in Hari, what thorn or sharp stone can harm you?

6. Hold the post well driven into the ground with your hand, and then you can quickly revolve round and round without falling. Have faith in a fixed and strong principle, and then though your movements may be many and rapid, no harm will ever befall you. Without principle every movement is a step towards fall.

7. Churn your pure milk before the sun rises, and the butter that is thrown up, gather, and put in clear water. There is another kind of butter that is obtained by churning whey after sun-rise, and that is allowed to float in the whey out of which it is churned. The latter kind of butter represents the religion of the Brahmo Samaj, while the former is pure Hinduism.

8. Woman and wealth have drowned the whole world in sin. Woman is disarmed when you view her as the manifestation of the divine Vidya Shakti, power of pure wisdom as the mother of the human race.

9. O Mother Divine, I want no honor from men, I want no pleasure of the flesh, only let my soul flow into Thee as the permanent confluence of the Gunga and Jamuna. Mother, I am without Bhakti, without Yoga, I am poor and friendless. I want no one's praise, only let my mind always dwell in the lotus of Thy feet.

10. God alone is true, all else is false.

A living evidence of the sweetness and depth of Hindu religion is this holy and good man. He has wholly controlled, and nearly killed his flesh. It is full of soul, full of the reality of religion, full of joy, full of blessed purity; as a *Siddha* Hindu ascetic he is a witness of the falsehood and emptiness of the world. His witness appeals to the profoundest heart of every Hindu. He has no other thought no others occupation, no other relation, no other friend in his humble life than his God. That God is more than sufficient for him. His spotless holiness, his deep unspeakable blessedness, his unstudied endless wisdom, his childlike peacefulness and affection towards all men, his consuming all-absorbing love

for his God are his only reward. And may he long continue to enjoy that reward. Our ideal of religious life is different. But so long as he is spared to us, gladly shall we sit at his feet to learn from him the sublime precepts of purity, unworldliness, spirituality and inebriation in the love of God !

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A Study of Bhagabat Gita.

CHAPTER VII.

Bhignana Yoga.

THE preceding chapters of the Gita are concerned with the exposition and criticism of the different systems of philosophy prevalent in Khrisna's time. Chapters VII to XII, contain the doctrine propounded by Khrisna himself for the *Mukti* of his favourite disciple Arjuna; for this reason the teachings contained in these chapters are the very essence of the Bhagabat Gita. In Sloka 5, Chapter XII, it is clearly stated that the unmanifested essence of Khrisna is very difficult to be realised by beings occupying a lower plane of consciousness; it is to the manifested form that one should concentrate his attention in order to obtain Nirvana. Khrisna places himself before his disciple as Prakriti, the Infinite Power which governs the whole universe of form. Who can not conceive that there is a Power which not only makes the Solar systems revolve but impels the mind of man to think and the passions to play ? This power is present in the distant stars as well as in the heart of man. Like bubbles in the sea, earth, water, fire, air, ether, mind, intellect and the egoism of man are its manifestations (Sloka IV, Chapter VII.) This inscrutable Power runs through the endless universe of matter like a string running through numberless beads (Sloka VII, Chapter VII.) In it appears and disappears, in endless succession, matter and mind (Sloka. VI, Chapter VII.) Speaking of this mysterious and infinite Power Mr. Herbert Spencer says, "that which persists unchanging in quantity, but ever changing in form, under these Sensible appearances

which the universe presents to us is an unknown and unknowable Power which we are obliged to recognise as without limit in space and without beginning in time. The agnostic attitude as regards this Infinite and Absolute Power is not the characteristic of the yogis of India. It is unknowable indeed they say by the processes of *knowing* open to the ordinary man, it is knowable by the developed sixth sense *Gnan Chukshu*, which is opened by means of Raj yoga.

Identifying himself with this Infinite Power which is present every where in the universe, from the distant stars to the insect creeping in the dust, Khrisna says "I am liquidity in the water, splendour in the sun and the moon, sound in the ether and strength in man. I am the intellect of the intelligent, the power of the powerful, and the virtue of the virtuous. I am the smell of the earth, the life of every object and the source and root of the universe. The three *Gunums* are supported by me but I am supported by once".

In sloka. 14, of this chapter Khrisna speaks of his *Maya* which has covered his infinite self like a Veil ; it is extremely difficult for a mortal to penetrate this Veil and realize the infinite self which lies hidden in it like the fire in the wood, or like ether in the air. But the being who realizes this secret power inherent in the cosmos reaches the other shore of the ocean of birth and death. This Infinite Power should be approached not as a principle of the cosmos but as the highest and holiest individuality. Positive attraction in the form of *Bhukti* and *Sradha* should be developed towards this Power. He should be regarded as the Soul of our Soul, and the breath of our breath. He should be regarded as our native land, the Being in whom we live, move, and have our being. He should be regarded as the way and the light, the alpha and the omega, the first and last. He is the *Basudeva*, the being who fills the whole of the infinite cosmos. The soul that has developed a positive attraction for Him is sure to be finally absorbed into His divine essence. If the purification of any human soul be not accomplished during one birth, the process should be carried on for several births till the soul is fit to reflect the spiritual light of Iswara.

In Sloka. 16. the worshippers of Krishna are divided into two classes, viz., those who worship Him to gain some earthly end and those who worship Him for attaining *Mukti*. The *Bhukti* of the former being selfish is not pure, but the *Bhukti* of the latter is *Niskama*. Those who come to Krishna with unalloyed *Bhukti* attain the sublime state ; but those who worship the *Devas* for the attainment of temporary happiness are sure to be entangled in the wheel of rebirth. "Those who worship the *Devas* go to the *Devas*, and those who worship me with unalloyed *Bhukti*

come to me. "(Ch. VII. 23). To show that He is the Higher self of even the *Devas* themselves, Krishna points out that he is the sole dispenser of the temporary spiritual bliss which accrues by worshipping the *Devas* themselves. (Sloka 21. Ch. VII).

In Slokas. 24 25. and 26. Krishna draws the attention of Arjuna to his Divine nature. I am always surrounded by my *yoga maya*, he says, and it is therefore that the ignorant does not understand me ; the form in which I have appeared is *Maya*, and beneath it is hidden my true, infinite being. I know everything past, present, and future but none can fully comprehend me. Those whose *karma* is at an end and who have attained equilibrium of mind are alone fit to worship me with firm devotion.

This chapter is termed *Bignana yoga* because a man by directing his full attention to the characteristics of the Supreme Being as stated here may develop his *Bhukti* to the extreme point : from such *Bhukti* will follow the purification of the mind, from purification *Gnan* will ensue. This is a kind of Raj yoga.

Philosophy of the Tantras.

"Without *Karma*(work)men cannot remain quiet even for half a moment. Even against their will they are attracted by the current of Karmic law. They derive happiness by their *Karma* and suffer woes by it too. Their birth and death are also regulated by their *Karma*. For this reason various *Karmas* have been promulgated in this work, as well as the methods of performing them. Their end is twofold. In the first place they will lead the ignorant to the path of virtue ; and secondly, they will prevent men from adopting the evil course. Men's actions are either good or bad. By bad deeds they receive acute pain, and if their good deeds have a stain of attraction underneath they are no less the cause of transmigration from this world to the next, and so on. The golden fetters are no less binding than iron ones, and the good actions are no less the hindrance to Moksha than bad ones. Hundreds of penances will be of no avail. So long as a single *Karma* remains to be enjoyed or suffered. Without *gnan* it is impossible to check this flow of *Karma*, and this *Gnan* is the fruit of pure reasoning and work without attraction.

"From Brahma, the creator, to the most insignificant object in the universe, everything is a phantom creation of Maya. The only reality is Param Brahma."

That man is free from the ties of karma who has cleared himself of the sphere of Name and Form and whose mind is permanently attached to the only constant truth. Neither *japa*, nor *koma*, nor countless penance but the knowledge of Brahma is the path to Mukti. The Eternal spirit is the only reality, without a second; it is present in body and yet it is not there.

"If the idols, the creations of man's imagination, can give *moksha* then why not think yourself a prince in acquiring the kingdom of your dreamy visions? They who consider the images of clay, wood, or metals as gods, and worship them with austere devotion, never know of Mukti so long they do not get the light of Gnan. If they who do penance by taking air, drops of water, or the leaves of trees, be fit to get Mukti then why not the serpents (who live for long time by taking air), the birds, the beasts and the aquatic animals get it?"

"The union of *Jiva* and *atma* is known as *yoga*; the worship of *atma*, the God, from the standpoint of *jiva* is called *pujah*; but to him who sees the Absolute Brahma in all, no yoga, no *pujah* is of any worth. To him, there is no virtue, no vice, no heaven, no reincarnation, but the sublime uninterrupted light of Brahma Gnan pervades all space. Birth and death, infancy, youth and age all concern the body; the unchangeable *atma* undergoes no change in those states. The infinite space may be found enclosed in part in a vessel, but the presence or absence of the vessel works no change in the condition of space, so the existence or non-existence of body no way affects the spirit. The veil of Maya divides all notions into the perceiver, the perceived, and perception, but examined with the aid of reason they all vanish into the one *atma*. The same *atma* then appears as *gnan*, *gnata*, and *gnaya*."

We have noted enough to show that the philosophical teachings of the Tantras no way vary from the highest Vedantic conceptions. It now remains to turn to the mystic performances which are popularly known as Tantric witchcraft, and to see whether they contradict the highest philosophy preached in the above quotations or were allegorical obscurities which have received a distorted explanation in the hands of its false prophets.

The Tantras are neither philosophical recreations nor amusing literature. They lay down hard and fast rules of Karma. Its ways are often shrouded in deep mysticism to our ordinary vision. Courses of action are prescribed which are shocking to our refined imagination, and yet, we

wonder how the deep philosophy of the Vedanta and the most barbarous and the most licentious courses robed in the holy name of divine worship ever come together. The modern mind naturally demands to know whether there is no hidden meaning to be read between the lines, whether these so called horrors are not rather allegorical. There are passages in the Tantras which disclose this hidden meaning, and the beauty of those explanations inspires us with joy and relieves us from the supposition of a painful nightmare. But this relief is transitory ! There are too numerous details defining and particularizing the objects regarded as entirely allegorical ! And still they are allegorical as everything in the universe is an allegory too. The body, says the *Toral Tantra*, is a *Kshudra Brahmanda* or a miniature universe, with the seven higher *lokas* called *Bhurloka*, *Bhuborloka*, *Swarloka*, *Maharloka*, *Janaloka*, *Tapu-loka* and *Satya loka*, and the seven lower planes called *Patals*. The man who has reached that higher state of consciousness in which the human mind is capable of perceiving the universe within itself, it is for him alone to look upon every thing as the deceiving manifestation of a hidden energy. That man perceives the true nature of things, and is not deluded by their variety of Names and Forms. He knows only one mind, one soul, one unbroken consciousness, and the universe as but a dream, a phantasy, a toy creation of the mind. Can such a man, therefore, conceive things as we conceive, or can he take pleasure, the most filthy pleasure which we enjoy in the things of Nature ? Good and bad, immoral and moral are notions unknown to him. He is Nature itself, and drinks the universal mind.

The fact is that *yoga* or the process of spiritual purification has a double aspect. The one is called *Bahir-yoga* or external worship, and the other is known as *antar-yoga* or internal worship. In the first case, the symbols of worship are tangible material objects and the actions are *physically* performed, where in the latter those very symbols are interpreted in a spiritual sense, and the same process is accurately performed within the mind, but with what a different effect ! It is not optional with the adept to adopt either of the two courses. So long as he has not passed the ordeals in the former he is never allowed to trespass into the latter. There are unmistakeable proofs which test this capacity of the *Chela* and open for him the higher yoga. The difference of these two planes of *Karma yoga* dismissed by the modern enquirer into these mystic works of divinity, whose theoretical mind rushes on either to grasp the higher truth or to denounce it as worthless, base and immoral. No amount of learning, no scholastic investigation, no theoretical yoga will ever lend the key to these higher mysteries, but proper, initiation and *patient* working

without hankering or curiosity is the sure path to know them and realize them. The three successive stages of *Pashu bhava*, *Bir-bhava* and *Deva-bhava* are to be passed on gradually, and success in the one will naturally lead into the next higher stage, when the absurdities and obscurities that were peeping from a distance will vanish into simple truths of nature. I will not attempt to describe, nay, not even to enumerate, the *pancha tatvas* of Tantric mystic worship, generally known as *Pancha makar*, on account of their beginning with the letter म् (m). They are understood and practised by those who have passed the stage of *pashu bhava*, and are in the *Bira* or *Deva bhava*. They disclose a very highly spiritual interpretation, and at the same time are stern realities and have not the least shade of ambiguity. Their meaning and their use differ with the capacity of the adept, and it is a favorite maxim of the admirer of the Tantras,—“that which leads to hell is also the cause of Moksha.” The *Utpatti* Tantra while hinting at the future degeneration of Bharatbarsha in the Kali age when Bacchus would be the favourite idol of worship in every house, rightly observes that it is the man who has obtained *siddhi* of his *mantra*, and not the wine-drinker, who may be called a *Bira*, or one fit to worship with the *Pancha-tatvas*.

“সিদ্ধমন্ত্ৰী ভবেৎবীরো ন বীরো মদ্যপানহঃ ।”

ADAR CHANDRA MITTRA. B. L.

Vaishnava Religion.

FORD Macaulay in his famous essay on Warren Hastings has abused the whole Bengali nation downright, for the “perjury, forgery and chicanery peculiar to the people of the Lower Ganges.” But it is a relief to find that no one in arrogant assumption of knowledge, even of things, he was quite ignorant of, in contemptuous disregard of facts, in deliberate misrepresentation for the sake of style has ever approached Macaulay. To determine the real worth of a nation, and its true life, we must examine the popular conscience, we should try and discover the special features of the people, and the ideas, beliefs and ways of thinking peculiar to them. Otherwise the impressions would be unreal and vague. A nation that has produced Vaishnava religion and Vaishnava literature cannot be treated with contempt. “In purity and sublimity of thoughts no literature has ever excelled it. In his grasp of the secrets of life and living, in the wide charity of his love, in intensity of religious zeal, the

true Vaishnava has rarely been equalled." Whatever may be the changes to the doctrine of Vaishnavism since its introduction in this country, however they may have decayed in virtue, the essence of that grand and heart-inspiring religion has spread over the whole of Bengal and has permeated through all conditions of Bengali life. Whether we are conscious or not, the sweet and simple doctrines of Chaitanya have moulded our life, our minute actions, and our inmost faith has been built up upon Vaishnava religion. One of our distinguished townsmen in an able article, some years ago, has attempted to delineate the beauty of Vaishnava songs by an illustration which for its beauty and sublimity can be compared with the noblest verse in any language. He says, "Where in the world is there a nobler maxim of life than in the simple song :—

বিষয় বালিসে অলস রেখে

চেতন থেকে, যেন ঘুমায়েন।

"Pillowed on the world your langour lay, but wakeful rest and slumber not," or less literally, find relaxation in worldly pursuits but do not go to sleep over them. Store up your active zeal for what is beyond this world, for what is outside your daily occupations, but direct your energies, your endeavours towards the distant but attainable end of human life; but while here on earth you must do your daily work let it not fascinate you and enthrall you; you must be "true to the kindred point of heaven and home." Very aptly the writer remarks that it was a Wordsworth that says so in England, and it is a mendicant Vaishnava that sings it in this country.

The Vaishnava religion is divided into numerous sects. In our subsequent articles on the subject we will attempt to deal with the history and teachings of each of these sects, which we are sure will be very interesting to those who take an interest in the comparative study of religious belief. But for our present purpose we will confine our attention to the four principal Vaishnava sects which have arisen from time to time in this country, namely, that founded by Ramanuja, by Madhava, by Chaitanya, and by Vallabha. The Ramanuja sect was inaugurated by the great Vaishnava leader Ramanujacharya who it is said was born about the 12th century at Parambutter, a town about twenty miles west of Madras. He is known to have taught at Kanchipuram and to have resided towards the end of his life at Srirangam on the river Kaveri, near Trichonapally, where for many years he worshipped Vishnu. The doctrines of Ramanuja were in some respects a modification of the teachings of the great Brahminical revivalist Sankara. Sankaracharya held that one Universal Spirit (Brahma) is the real existing essence and that the existence of everything

else as distinct from Brahma is *Maya* or *illusion*. Ramanuja on the contrary believed that the external world has a real separate existence and that the "souls of men as long as they reside in the body are really different from the universal soul." To support this doctrine of the duality of Soul he appealed to a text of the Rig Veda. "Two birds the supreme and individual souls always united, of the same name, occupy the same tree (body). One of them (the Individual Soul) enjoys the fruit of the Fig (or consequences of acts) the other looks on as a witness." (J. A. S. B. Vol. XIV.)

Ramanuja had a strong conviction on the dependence of the human soul on the divine soul and its final oneness with the Supreme Being whom he called Vishnu. After the death of Ramanuja his numerous followers corrupted his doctrines; and two rival parties resulted from this chaos, one called the northern school *Vadagalai* and the other the southern school *Ten gulari*. A peculiar characteristic which prevails among both the sects, is the secrecy with which they prepare and eat their meals.

The second of the most important of the Vaishnava sects is that of Madhava, who was born about the year 1200 A. D. at a place called Udipi on the western coast and was brought up in a monastery at Ananteswar. The object of his teaching was to protest against the pantheistic doctrine of Sankaracharya. Madhub preached that the one God, Vishnu is supreme, and that the "supreme soul is essentially different from the human soul and the material world, and that all three, have a real and eternally distinct existence and will remain eternally distinct; yet the elements of the world though existing from eternity were shaped, ordered and arranged by the power of the Supreme." (Sir Monier Williams).

The next principal division of the Vaishnava sect is that which is found in Bengal. The most celebrated Vaishnava reformer, Sree Chaitanya was the founder of this sect. The birth of this great reformer at a time when the spiritual condition of the people of Bengal was in a dormant state, was providential. On the one hand, grim idolatory and superstition spread all over the country and on the other lifeless forms and ceremonies of the Tantrika worship engaged the mind of the people. Chaitanya not only dealt a death blow to the Tantrika religion but once more established the kingdom of God in the heart of men, preached universal love and Bhakti, which are the essence of his religion. It is impossible for us, within the scope of this short article to give a full sketch of the life of this extraordinary man, and we reserve it for subsequent articles. His life was the perfect embodiment of the highest culture and poetry of religion. It is quite certain that Chaitanya was born at Navadip in Bengal in the year 1485 April. His

father was Jagannath Misra and his mother was Sachi. He was believed to be an incarnation of Krishna, who appeared for the object of instructing mankind in the true mode of worship in this age. For this purpose, he was at the same time, incarnated in two other teachers Adwaitananda while Nitayananda was the personal manifestation of the same Divinity. The female incarnation was dispensed with on this occasion; for it is said that Radha as the *Purna-Sakti* and Krishna as the *Pura-Saktiman* were both united in the nature of this great Hindu Saint.

Chaitanya lost his father in his childhood and his elder brother Vishavarupa, had previously adopted the life of an ascetic, and in order to look after his mother, he refrained from following his inclination for sometime and lived as an house-holder, during which period he married the daughter of Vallabhachariya, after the death of his first wife, he married second time. His intellect was so keen and his reasoning power so great, that within a very short period he acquired a complete knowledge of the whole Sanskrit literature and his fame spread from one end of the country to the other. While Chaitanya was stirring the hearts of the people of Bengal and achieving wonderful successes by his persuasiveness of manners and magnetic power of eloquence, the great Protestant reformer, Martin Luther brought about a great revolution throughout the Christian world. He protested against the abuses and corruptions of the power of Pope and restored the dignity and supremacy of the Bible, and on the ruins of the great Moghul Empire, Guru Nanak was establishing a religion of pure monotheism among a military race which afterwards grew to be a mighty power in the land.

Such was the state of affairs when Chaitnya was preaching his religion. All classes flocked to him by thousands. The first principle he inculcated was that all the faithful worshippers of Krishna were equal; he subordinated caste to faith in Krishna. The mercy of god, he used to say, regards neither tribe nor family. "A leading feature of Chaityana's teachings was that devotion of the soul to Vishnu was symbolized under the figure of human love. 'That art dear to my heart, thou art part of my soul said a young man to his beloved one, I love thee but why I know not; So ought the worshipper love Krishna, and worship him for his sake only.'—*Sir Monier Williams*.

To produce this state of intense religious fervour various means were adopted, such as incessant repetition of the deity's name, (*nam-kritan*) singing (*sankirtan*) music, and dancing. The object of worship of this sect is Krishna; according to them he is *Paramatma* or Supreme Spirit, prior to all worlds and both the cause and substance. "The only features of this faith are the identification of Vishnu with Brahma, and the asser-

tion of his possessing in that character sensible and real attributes in opposition to the Vedanta belief of the negative properties of God (Brahma) (H. H. Wilson). The essence of this religion is comprised in one word, Bhakti. This Bhakti comprehends five *Rasas* or *Ratis*. In its simplest form it is *Santa* or quietism, in a more active state it is servitude or *Dasya*, a higher condition to that is *Sakhya* or friendship, *Vatsalya* which is a still higher form is a tender affection for the divinity, and the highest state of Bhakti is *Madhurja* or such passionate attachment as that which pervaded the feelings of the Gopis towards their beloved Krishna. Chaitanya was in the constant habit of swooning away or going into trance, and in one of these trances according to his biographers, he was translated to Vishnu's abode in the year 1527.

The fourth great Vaishnava sect is that founded by Vallabh, who is said to have been born in the forest of *Chomparanya*. Like Chaitanya, he is believed to be an incarnation of Krishna and various miraculous stories are told about him. He is said to have composed commentaries on Bhagabat Gita and Bhagabat Purana. His metaphysical teachings were same as the Vedanta doctrine. He called his system pure non-dualism to distinguish it from the teachings of Ramanuja. Vallabava's view of religion and the way of salvation is called *Pastimarga*. He left behind him eighty-four disciples who disseminated his teachings.

CHARU CHUNDRA BOSE.

Summary of the Gita.

(By Raj Narain Bose.)

THE Gita teaches us that the aim of existence both here and hereafter is the attainment of *Brahma Bhuta* or God-Being or in other words partaking of the Divine Nature. This can be done in two ways: First communion with God, and Second the formation of character after the model of the Divine original of the soul. Our aim should therefore be the attainment of state of perennial and all-absorbing communion with the Divinity as the Being of Beings, as the Being in whom all beings move, and have their being, especially as the Soul of our soul; reckoning matter to be nothing and spirit every thing and separating always *in thought* the soul which is pure and independent in nature from the body as quite distinct from, and infinitely superior to it and the material world in general over which it is capable of exercising absolute dominion by developing its latent power and, agreeably to this conviction freeing it *in practice* by a severe course of discipline from the thralldom of matter, the bonds of flesh, the allurements of sense, the ties and attachments of

the world called *Hridaya-granthi* or the knots of the heart and the tumult of the passions and emotions which are generated by the union of spirit with body, living constantly in contact with the Supreme Being whose touch or rather the constant *perception* of whose touch (for he is always in contact with the soul as the soul of the soul) gives rise to exquisite pleasure as does the embrace of a dearly beloved friend, keeping connection with the outer world only for the sake of duty which shall be strictly and faithfully performed with friendliness and kindness (*Maitri* and *Karuna*) and for doing good to all creatures (*Sarvabhūta hitarata*) not for reward but for the sake of God and God only.

REVIEWS.

The first Volume of the "Journal of the Buddhist Text Society of India" is before us. It is a well got-up Volume of some ninety pages and is to be published quarterly. Its object is to "make independent research in the domain of history, philosophy, literature, and in short, everything that relates to the sociological and religious institutions of India in the Buddhist period." The translation of the "Bodhi Patha Prodiṭṭika" by Mr. Sarat Chandra Das, c. i. z., the Editor and the rendering from Pali into Sanskrit of "Visuddhi Marga" by Pundit Harimohon Vidyabhushan interest us much. To a man of antiquarian tastes this Journal is of much interest and we hope that by unveiling the secrets of Buddhism buried in the Pali Texts, the editor will remove the misconceptions which the Orientalists have with regard to the doctrines taught by Buddha. Subscription Rs. 5. To be had from the Secretary Buddhist Text Society, 25-5-1 Mott's Lane, Calcutta.

We have received an excellent pamphlet called the "Kinship between Hinduism and Buddhism," being the substance of a lecture delivered by the revered President-Founder of the Theosophical Society, at the Calcutta Town Hall in last October, with an introduction by Mr. H. Dharmapala, the energetic Secretary of the Maha Bodhi Society. The arguments adduced show the same clearness of conception and depth of reasoning which mark the Colonel's utterances. We would recommend the book to our subscribers who take an interest in the comparative study of these two religious beliefs. The price is annas 4. The book may be had at 2, Creek Row, Wellington Street, Calcutta.—C. C. B.

We have received a couple of religious novels, *Maya* and *Karjakhetra*, (field of works) published by Babu Durga Dass Lahiri of the monthly Magazine,—*Anusundhana*. Religious novels are a novelty in this country and will very well take the place of the filthy light literature which is in vogue.

The monthly Bengali Magazine *Anusundhana* has of late undergone much improvement under the able editorship of Pandit Mohindro Natha Vidianidhi. This journal as well as the new Bengali Religious monthly *Suchinta* are likely to do great good in their special field. Cheapness is the recommendation of both and we hope they will soon make their way to the public of Bengal.

We hail with delight the appearance of a weekly theosophical journal,—"The Theosophical Thinker," from Bellary, Madras. The want of a cheap weekly religious journal was much felt in these days of religious activity. We hope the journal will prove a success.

"That Art Thou."

Chhandogya-upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—Carlyle.

THE LIGHT OF THE EAST.

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Notes and Gleanings.

ON January last the editor of the Nineteenth Century, in his "Aspects of Tennyson," stated that Tennyson once said to him: "Sometimes as I sit here alone in this great room I get carried away out of sense and body and rapt into mere existence, till the accidental touch or movement of one of my own fingers is like a great shock and blow and brings the body back with a terrible start."—*Lucifer*.

* *

In the 26th Chapter of *Yujur Veda*, it is clearly stated that even *Sudras* and *women* are entitled to study the *Vedas*. *Kabasa*, *Jabala*, *Matanga* and a host of others, though *Sudras*, became not only Brahmins but *Rishis* by studying the *Vedas*. In the *Vedanta Sutra* we find that the *Sudras* are entitled to read all the religious scriptures only excepting the *Vedas*.

* *

In a coffee-house the disciples of various churches and communities discuss and debate religious questions with a solemnity and seriousness which is refreshing, and a noble Confucian sums up the proceedings, and

reconciles all the contradictions and incompatibilities by the epigrammatic sentence, which will work miracles if only it be accepted, by the members of the various churches! The errors and divergences of men in matters of faith have their origin in self-love. This is the Chinaman's summing up :—As it is with the Sun, even so it is with God; every mortal longs to possess his own particular God, or, at the very least, a God of his own native land, and every people desires to shut up in its temple Him whom the whole world can not embrace. Now can any temple be compared with that which God himself erected in order to gather together therein all people in one community and one faith? All human temples are built in the image of this one, viz., of God's earth. In all temples we find fonts, cupolas, lights, images, inscriptions, books of the law, sacrifices, altars and priests. But in what temple can we discover such a font as the ocean, such a cupola as that of heaven, such lights as the Sun, Moon and Stars, such images as human beings who love and help each other? Where such intelligible inscriptions telling of the goodness of God as those blessings which God himself has sown everywhere with a lavish hand for the happiness of his people? Where shall we seek for a book of laws so legible as the laws graven in our hearts? Where can we behold such sacrifices as those heroic sacrifices of self which people who love God offer to their neighbour? And where is there such another altar as the heart of a just man wherein God himself accepts the sacrifice? The higher a man's conception of God, the better shall he know God, the nearer he approaches Him, and the more closely he imitates His goodness, mercy, and love for men. For this reason, I say, let him who beholds the entire light of the Sun which fills the universe, refrain from condemning, and despising his superstitious brother, who in his idol sees but one ray of that same light and let him likewise beware of condemning the unbeliever, who is blind and sees no light."

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* *

God is like an unknown being shut up in a temple having numerous doors. By whatever name and conception you call Him and knock at the door, he being alone in the temple, will answer your call provided your call be sincere. As soon as the door is opened and you get admittance, you see God face to face and become able to know what he is like.

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The path of mysticism is sought for by all men, and longed for by all classes of society, yet those who attain to the end are exceedingly rare.

Jesus (upon whom be peace) declares that the world is like the man who drinks sea water. The more he drinks, the more his internal heat increases, and unless he stops, he will destroy himself by drinking.—*Al Gazzali*.

* *

A copy of the "Science of Religion" by Babu Raj Narain Bose has been sent to us for review. The author holds that our knowledge of God is *primary* knowledge like our knowledge of the external world. Primary knowledge is defined to be that which can not be obtained either by means of imagination or reasoning. Primary knowledge is the foundation of imagination and reasoning. There may be different ideas of the perfection of God among mankind, but there is no doubt that all men believe that the *something superworldly* is perfect and immortal. In our experience of the world, primary knowledge gives us the idea of finite and imperfect things. Imagination and reasoning simply combine separate, amplify and diminish these finite things. Whence then has the idea of a Perfect Being come? Experience has not given it. And for this reason the idea of a Perfect God is a *Primary* knowledge. If in the case of the primary knowledge of the material world we can not but believe in the existence of matter, why should we not believe in the existence of a Perfect Being which conception is also derived from primary knowledge. As upon the primary knowledge of matter physical science is based, so upon the primary knowledge of a Perfect Being, the "Science of Religion" may be raised.

* *

Such is the general drift of the author's argument. While fully agreeing with his views in this respect, we may point out that the learned author could have expressed himself more forcibly and logically. As the conception of a "father" can never come without the simultaneous conception of a "son," so the conception of the imperfect and the finite can never come without the simultaneous conception of a Perfect and Infinite Being. If it be said that the finite and imperfect exists (which no one doubts), it must also be admitted that the Infinite and Perfect Being also exists. This is not conjecture but truth itself. Who is so foolish as to deny it. Even Herbert Spencer has fully admitted the existence of the Infinite Being whom he calls the "Unknown." The object of the Science of Religion, if such a science ever comes into existence, will be to determine the nature of this Unknown. In our opinion, no amount of mere reasoning will be able to determine the Nature of this Infinite Being. The pro-

cesses of *Yoga* philosophy can only reveal the secrets of this mighty "Unknown."

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Some vainly argue that the idea of an Infinite and Perfect Being has come by contrast from the idea of the finite and imperfect. This is wrong. Because it may similarly be said that the idea of the finite and imperfect has come from the idea of an Infinite and Perfect Being. The one is necessary for the conception of the other and *vice versa*.

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* *

The Daily Chronicle, in reviewing the last report of the Psychical Society, comes to the conclusion that that Society has proved telepathy, mind transference, etc., and, what is more, has discovered these. The Chronicle is a sensible paper, and with regard to "discovery," should know better. The Psychical Research Society is much too coy with its investigations ever to discover anything except mare's nests. It is not generally known that it was Madame Blavatsky who gave much of the impetus for the formation of the Psychical Research Society. It was the irony of fate that it should afterwards attempt to devour her. During the next few years Theosophists must be prepared to see all their leading ideas gradually adopted by Western writers and thinkers, and then to be calmly told that Theosophy has no title in them at all, but that they have been "discovered" in these modern days. That will not really matter so far as regards the ideas, but it will be still and always our duty to see that due honor be given to such brave and faithful souls as H. P. B., the pioneers who tread down the thorns in order that the coming race may walk on roses.—*Lucifer*.

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* *

Man's life according to *Vedanta* is a point in a straight line infinite in both ends. The distinction which we make between a good man and a bad man from the acts of the present life is superficial. One who is to us of a very bad character may be on the whole far better than one who acts as a saint in one life. A man who believes in *Karmic* law can not but admit that a *Jiva* becomes a *Brahman*, a *Khetria*, or a *Sudra* on account of its previous *Karma*. Some acts of a Brahmin may be very irreligious in one life; on the other hand, some acts of a *Sudra* may be saintly in his present birth. From this (taking the numberless rebirths into consideration) we can not conclude that the one is inferior to the other. Man's sight is confined to one birth and, therefore, his estimation of a man can not but be wrong.

Circumstances of a private character have compelled our esteemed friend, Mr. A. C. Mitra, B. L., the able writer of the series—"Philosophy of the Tantras"—to cut off all connection with the "Light of the East." Still, we hope, that he will not fail to enlighten us with the exposition of the *Tantras* as well as with the translation of valuable Sanskrit works. Our best thanks are due to him for his performance of his duties as the late Manager of this magazine.



The Problem of the Infinite.

In connection with this article I refer my readers to the extract entitled, "The Problem of the Infinite" published in the November number of "Light." That article should be carefully perused in order to understand the line of argument taken up here.

In the article above referred to Mansel brings two objections against Pantheism, viz., (I) The impossibility of conceiving the co-existence of the infinite and the finite; (II) The cognate impossibility of conceiving a first commencement of phenomena, or the Absolute giving birth to the relative.

At the very outset I must say that the Vedanta is not Pantheism as understood by the European Philosophers. It is true that Pantheists of Europe recognize an Infinite Being, but their Infinite is a *partial* Infinite or, in other words, a magnified *finite*. Mansel tries to guard himself against this fatal error, for he says, "It (the Infinite) can not be conceived, for example, after the analogy of a line infinite in length but not in breadth, or of an intelligent being possessing some one or more modes of consciousness in an infinite degree, but devoid of others. Even if it be granted, which is not the case, that such a partial infinity may without contradiction be conceived, still it will have a relative infinity only; and be altogether incompatible with the idea of the Absolute." In other words, according to Mansel, the Infinite Being is a Perfect Being. The Perfect Being is *He to whom nothing is impossible*. The Perfect Being must be a Being of Infinite Power. If everything can not but be possible to a Being of Infinite Power, how can Mansel consistently say that the Infinite can not appear as the *finite*? Not only it is *not impossible* for the Infinite to appear as *finite*, but we can not conceive what kind of Infinite Power is that which can not appear as the *finite*? Mansel tries to guard himself against the conception of partial infinity but he himself falls into the same error. He asks, "how the finite and relative can appear to exist,

even as a delusion,—is a problem which no system of Pantheism has made the slightest approach towards solving?" His question is equivalent to the contradictory question, "how can a Being of Infinite Power appear as a finite thing?" My answer is,—because the Being is of *Infinite Power*." This cuts his second objection to pieces.

Mansel's first objection is also childish. He asks, "how can the infinite co-exist with the finite?" An Infinite Being is not within Time or Space; and for this simple reason the idea of co-existence to which Mansel lays so much stress, is absurd. Like all other phenomena Time and Space are merely the appearance of the Perfect Being.

The infinite Parabrahma of the Vedanta is not *impersonal*, for an *impersonal* Being is finite in as much as it is without *personality*. Parabrahma is both *personal* and *impersonal*. It may be asked how can Parabrahma be both personal and impersonal at the same *moment of time*? The reply is, "Parabrahma, not being within Time or Space, can be both personal and impersonal. Because a being *within* Time cannot be both personal and impersonal, it is, therefore, evident that the Perfect Being, not being within Time, can not but be both personal and impersonal. It is quite absurd for Mansel to say, "the absolute can not be conceived as conscious, neither can it be conceived as unconscious; it can not be conceived as complex, neither can it be conceived as simple: it can not be conceived by difference, neither can it be conceived by the absence of difference: it can not be identified with the universe, neither can it be distinguished from it." All this would have been true if the *absolute* had been *finite*? What *can not* be conceived in the case of a *finite* thing, is necessarily true in the case of the Perfect Infinite Being. What is not possible within Time and Space, can not but be true in the case of One who is not within Time and Space. Time and Space are *modes* of the Infinite and Perfect Being. Mansel does not seem to remember that that which is impossible for a Being of finite power can not but be possible for a Being of Infinite Power. Infinite Power not only *knows no limitation* but also *knows limitation*. I can not deprive it of any *actual* or *possible* mode of existence. Vedanta acknowledges no partial infinity; whereas the "infinite" of the European Philosophy is a *magnified finite* and nothing more. "What kind of an Absolute Being is that which does not contain itself all that is actual even evil included?" says Hegel. Vedanta answers that Parabrahma being *one* in essence but *many* in appearance has nothing to do with the products of *duality*, viz., good and evil, pleasure and pain. Parabrahma as essence is not conscious either of unity or duality but as phenomena he is conscious of them. As *Iwara* (Logos), Parabrahma is conscious of unity, as *Jiva* he is conscious

of duality, as Parabrahma he is neither conscious of unity nor duality. The one in substance is many in form *by virtue* of His *infinite* power. Just as the one in essence (consciousness) appears as many in form during dream, so the one in essence (Parabrahma) appears as the many in form (universe). The question of the "first commencement of phenomena" is absurd as Parabrahma is not within time. The question of Time, Space, and Causation can only apply to a finite Being not to the Infinite One. "When was the universe created?" "By what was it caused?"—these questions are absurd. Time, Space, and Causality are phenomena themselves like earth or water. They are the manifestation of the Timeless, Causeless, Eternity,—Parabrahma.

It should be clearly stated that the Infinite of the Vedanta is not different from the Finite. It recognises only consciousness *per se* and *states of consciousness*. Dream is a state of consciousness, so are the states of waking and deep sleep. The *matter* perceived in dream and the *matter* of the waking state are the same. The difference lies in this that in dream the central figure is the *dreaming person*, while in nature the central figure around whom all the phenomena of the universe cluster is *Iswara* (Logos). Hence the impermanency of the one and the comparative permanency of the other. With the central figure of the dream the other phenomena vanish; with *Iswara*, the universe merges in *Mahapralaya*. Until *Iswara* (Logos) vanishes the universe is sure to remain like a constant quantity. Now, what is Parabrahma, the consciousness *per se*? It is that which is common in all the states of consciousness. It is not *this kind* of existence, nor *that kind* of existence; it is existence *per se*; and as every kind of existence is a *state* of consciousness, existence *per se* is consciousness *per se*; and this consciousness *per se* is infinite bliss as experienced by *Yogis* in *Samadhi*. For this reason, *Parabrahma* is called *Satchidananda* (existence, consciousness and bliss). Subba Rao is quite mistaken in saying that the term *Satchidananda* applies to *Iswara* and not to *Parabrahma*. As there can not be two *Sat* (existences), the epithet can not but apply to *Parabrahma*. *Sat* (existence) is *Chit* (consciousness) which latter is *Ananda* (bliss). These three epithets are the names of the nameless one. It is He who

"Breathes in our soul, informs our mortal part,
As full as perfect, in a hair, as heart;
As full, as perfect, in vile man that mourns :
As the rapt seraph that adores and burns :
To him no high, no low, no great, no small :
He fills, he bounds, connects and equals all."

The *Ananda* (Bliss) mentioned in the epithet *Satchidananda* is not like the bliss which is felt in our relative existence; the bliss spoken of here is beyond the duality of subject and object. It is a bliss which can only be experienced when the sense of duality has entirely vanished; it is not that *Brahma* has *bliss*, but that *Brahma* is the fulness of unbroken bliss itself. Who but the *Yogi* can realise the surging waves of this infinite bliss with which his mind is surrounded? From within and from behind this Bliss shines upon us, and makes us aware that we are nothing, but the Bliss is everything.

As to the question of "one" and "many" as raised by Mansel it may be noted that the Infinite on account of its infinite *power* in both one and as well as that which is neither one nor many. To be more clear. The finite is either one or many, and as the infinite includes the finite it must be one and many as well as that which is neither one nor many. We should never judge the infinite from our finite standard.

The question may arise whether the Infinite exists at all? Mansel's argument is quite clear on this head. It is as follows: "The logical advantage of the atheistic alternative vanishes, as soon as we view the question from the other side, and endeavour positively to represent in *thought* the sum total of existence as a limited quantity. A limit is itself a relation, and to conceive a limit as such, is virtually to acknowledge a correlative on the other side of it. By a law of thought, the significance of which has not yet perhaps been fully investigated, it is impossible to conceive a finite object of any kind, without conceiving it as one out of many—as related to other objects, co-existent and antecedent. While it is impossible to represent in thought any object, except as finite, it is equally impossible to represent any finite object or an aggregate of finite objects as exhausting the universe of being."

The Vedanta sees God in His infinite aspects; no conceivable aspect is wanting in the Infinite *Brahma*. For this reason Vedanta may be termed the *synthesis* of the infinite religions followed by various kinds of *Jivas*. It is in conflict with no single religion. Every religion of the world is one of its aspects without which it is incomplete. It is quite wrong to call the Infinite *Brahma* "Unconscious" as He has been termed by Hartmann. It is also not correct to call him conscious for a similar reason. The *Bhagabat Gita*, a purely Vedantic work, clearly teaches that every man should follow his own religion in order to attain *Moksha*. (Vide Sloka 35, Ch. III.) There are infinite doors to enter the sanctuary of God and it matters not which way one may take. What is needed is an intense will, an earnest longing to see God:

My words are lame ; my tongue, a stony tract ;
 Slow wings my foot and wide is the expanse.
 Confused are my thoughts, but this is Thy best praise—
In ecstasy alone I see Thee face to face.

Hints to the Mumukshu.

The Pancha Yagnas and the Pancha Yogas.

THE true Hindoo must daily perform the five *Yagnas* and the five *Yogas*.

The five *Yagnas* are:—

1. "Deva Yagna," or the worship of God.
2. "Rishi Yagna," or the study of religious scriptures.
3. "Pitri Yagna," or performing the *Sraddha* (post mortem rites) of deceased ancestors.
4. "Nri Yagna," or performing the rites of hospitality.
5. "Bhut Yagna," or giving food to the brute creation.

The five *Yogas* are:—

1. Contemplating *Viswarupa*, or the infinite aspect of God.
2. Contemplating Him as present in the objects surrounding us.
3. Contemplating Him as seated in the heart.
4. Contemplating Him as seated in the soul.
5. Feeling the contact of the Infinite Spirit with the finite spirit.

We proceed first to describe the five *Yagnas*.

1. The true Hindoo should daily worship God under the name of *Brahma* (or the Supreme), chanted in holy strains in the Vedas (the principal portion of which are the Upanishads), in the Smritis, the Itihases, the Puranas, the Tantras, and in fact in all the Hindoo Shastras, *Brahma* being the Divinity to whom all divine meditation is devoted, the fruits of all rites and ceremonies made over. The Hindoo should worship Him in this His proper name or under that of Vishnu, Krishna, Siva, or Durga. God has an infinite number of names or no name at all.

2. The true Hindoo should daily perform "Rishi Yagna," or study the religious scriptures, especially the Upanishads, the Bhagavat Gita, and the Srimadbhagavat.

3. The true Hindoo should daily perform the *śraddha* of his departed ancestors, or at least daily remember them with offerings of water (*tarpana*) and the gratitude of his heart.

4. The true Hindoo should daily perform "Nri Yagna," or the rites of hospitality to any guest that comes to his house, with the greatest attention to his comforts. If on any day no guest arrives, one should be invited from among the unfed within his reach.

5. The true Hindoo should perform every day "Bhuta Yagna," i. e., after taking his meal he should offer food to cats, dogs, kites, crows, and other animals that live in or move about his house in expectation of it. Nothing exemplifies more strikingly the spirit of universal benevolence which the Hindoo religion breathes than this ordination of the daily performance of the "Bhuta Yagna" and the offering of *pinda* at the conclusion of a *śraddha* to him who has "no father, no mother, no friend in the world."

We now proceed to describe the five *Yogas* which the true Hindoo is expected daily to perform. The *Bhagabat Gita* says *Niyatum kuru karma tum* ("do work incessantly"), but it also says *yogastha kuru karmaṇi* ("do work in the state of communion.") The *Shastras* speak of five kinds of communion for practice in the daily life of the Hindoo. They are described below.

1. The true Hindoo should contemplate the *Viśvarūpa*, or the infinite aspect of God, as described in the *Bhagabat Gita*. He should contemplate God as present in the "suns after suns," "stars after stars," and "throughout the universe to which there is no end."

2. The true Hindoo should contemplate God as existing in all the things immediately surrounding him.

Surba vutasu chatmanum surbavutani chatmauni
Ikshatay yogajuktatma surbatra samādurshinh.

Bhagabat Gita.

"The *Yogi* views all things in the same light, for he sees the Divine Spirit in everything and everything in the Divine Spirit."

Vutaysu vutaysu bechintaudhira
Pretasmalokadaṁrita vaubunti.

Kenopanishad.

"Contemplating Him in object after object, the wise, after departing from this world, becomes immortal."

3. The true Hindoo should contemplate God as seated in the heart. All the Hindoo *Shastras*, without any exception, speak of God as *Nihitum*

guhayam ("concealed in the recess of the heart") and *Hridi sthita* ("seated in the heart").

4. The true Hindoo should contemplate God as seated in the soul.

Tumatmusthum jay nu paushuntidhira stasam

Sukhum swashatum nayturaysam—

"The wise who see him as seated in the heart, theirs is *peace* not of any other."

"The wise who see him as seated in the soul, theirs is *bliss*, not of any other."

Kathopanishad.

"God is the soul of the soul. He is nearer to us than we are to ourselves."

5. The true Hindoo often sensibly feel the actual contact of the Infinite Omnipresent Spirit with his finite spirit, even in hours of work. The Infinite Spirit overlaps and pervades the finite spirit and is always in contact with it, but we do not try to feel it sensibly, *i. e.*, realise it. This we should do. The beloved is always in the embrace of the lover. Realisation of this fact is the *Maulhurbhaba* or the highest religious sentiment—that of affectionate contact with Divinity—in the creed of the Vaisnavas, or in fact of every Hindoo religious sect. The realisation of the contact of God with the soul, which comes from the practice of constant communion in the ways described above, gives rise to exquisite bliss.

Brahma sumspurshaumutuntausukhaumusnootay.

Bhagabat Gita.

The true Hindoo practises these five kinds of communion, one after another, the whole day long, even in hours of business, for they become a habit of his mind :—

Punkhanupunkha bishaya shwanututpauropi

Dhiro nau munchanti mukundau paudarbindum.

Sungita nritau kathitan baushum gautapi

Moulistha kumva paribaukshadheernuteebau.

"The wise man, while engaged in wordly business, doth not lose sight of the feet of the giver of salvation, just as the practised professional female dancer doth not spill the pitcherful of water placed on her head while singing and dancing in accordance with the rules of both her arts."

The true Hindoo, while performing his daily work of the world, instead of appropriating to himself the merit and fruits thereof, offers them to

the God of the Universe, to whom in the ultimate analysis all work belongs and to whom therefore its consequences redound. The devoted Hindoo is satisfied with the share of reward that comes to him unsought—without any special effort made for it. The *Gita* says:—

Kaurmunnaybadhikarasta ma phaulaysu kaudachanau.

“Thou hast right to work but not to the merit thereof.”

These are the daily duties whose performance characterises the true Hindoo. It is a shame to the Hindoos of the present day that they do not live as Hindoos should in honesty do, if they wish to be true to their name.

RAJNARAIN ROSE.

How we feel when we die.

THE July number of the *Proceedings of the Society for Psychical Research* contains a paper of surpassing interest by Mr. F. W. H. Myers. Its title is adopted apparently with the purpose of concealing its interest from the public,—“On Indications of Continued Terrene Knowledge on the part of the Phantasms of the dead.” Under this uncouth phraseology Mr. Myers conceals some extraordinary experiences of how we feel when we die, and throws some light upon the question as to whether we shall continue to learn and understand all that goes on in the earth when we have quitted this mortal sphere. As it is appointed to all men to die, and as in the whole range of human literature there are hardly any authentic narratives as to how a man feels at the moment of death, the evidence in this paper of Mr. Myers is extremely interesting. Of the two narratives Mr. Myers gives us, the first is the most remarkable, although they are both exceedingly wonderful. The first was contributed by Dr. Wiltse, of the *St. Louis Medical and Surgical Journal*. Dr. Wiltse is the authority for the statements which follow. When in full possession of all his faculties he appeared to come to the moment of death in the last stage of typhus fever. He discussed with his family the arguments in favour of immortality. His voice failed and his strength weakened, and, as a last effort, he stiffened his legs and lay for four hours as dead, the church-bell being rung for his death. A needle was thrust into various portions of his body from the feet to the hips without having any effect. He was pulseless for a long

time, and for nearly half an hour he appeared absolutely dead. While his body was lying in this deathlike trance his soul was disengaging itself from its earthly tabernacle.

THE SEPARATION OF SOUL AND BODY.

Dr. Wiltse, describing his own experience, says that he woke up out of unconsciousness into a state of conscious existence, and discovered that the soul was in the body but out of it. He says:—

With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realised my condition and reasoned calmly thus: I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet beginning at the toes, passing rapidly to the heels I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished, I began slowly to retreat from the feet toward the head, as a rubber cord shortens. I remember reaching the hips and saying to myself, "Now, there is no life below the hips." I can recall no memory of passing through the abdomen and chest, but recollect distinctly when my whole self was collected into the head, when I reflected thus: I am all in the head now and I shall soon be free, I passed around the brain as if I were hollow, compressing it and its membrane slightly on all sides toward the centre, and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jelly-fish as regards colour and form. As I emerged from the head I floated up and down and laterally like a soap bubble attached to the bowl of a pipe, until I at last broke loose from the body and fell lightly to the floors where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast, and perfectly naked. With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the ladies whom I was facing as well as others, whom I knew were about me, but upon reaching the door I found myself clothed, and satisfied upon that point I turned and faced the company.

THE NEW BODY OF THE SOUL.

As I turned, my left elbow came in contact with the arm of one of two gentlemen, who were standing in the door. To my surprise, his arm passed through mine without apparent resistance, the severed parts closing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact, but he gave me no sign,—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body.

I saw a number of persons sitting and standing about the body, and particularly noticed two women apparently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and my sister, but I had no conception of individuality. Wife, sister, or friend were as one to me. I did not remember any conditions of relationship; at least I did not think of any. I could distinguish sex but nothing further. Not one lifted their eyes from my body.

I turned and passed out at the open door, inclining my head and watching where I set my feet as I stepped down on to the porch.

I crossed the porch, descended the steps, walked down the path and into the street. There I stopped and looked about me. I never saw that street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made. I took a rather pathetic look about me like one who is about to leave his home for a long time. Then I discovered that I had become larger than I was in earth life and congratulated myself thereupon. I was somewhat smaller in the body than I just liked to be, but in the next life, I thought, I am to be as I desired.

My clothes, I noticed, had accommodated themselves to my increased stature, and I fell to wondering where they came from and how they got on to me so quickly and without my knowledge. I examined the fabric and judged it to be of some kind of Scotch material, a good suit, I thought, but not handsome; still, neat and good enough. The coat fits loosely too, and that is well for summer. "How well I feel," I thought, "only a few minutes ago I was horribly sick and distressed. Then came that change, called death, which I have so much dreaded. It is past now, and here am I still a man, alive and thinking, yes, thinking as clearly as ever, and how well I feel."

Dr. Wiltse, in the exuberance of his joy at the thought that he would never be sick again danced in his glee. He then noticed that he could see the back of his coat with the eyes of his old body, while

the spiritual eyes were looking forward. He discovered that a small cord like the thread of a spider's web ran from his shoulders back to his body, and was attached to it at the base of the neck in front. Then he went through the air upheld by a pair of hands, which he could feel pressing lightly on his sides. He travelled at a swift but pleasant rate of speed until he arrived at a narrow but well-built roadway inclined upwards at an angle of 25 deg. It was about as far above the tree-tops as it was below the clouds. The roadway seemed to have no support, but was built of milky quartz and white sand. Feeling very lonely, he looked for a companion, and, as a man dies every twenty minutes, he thought he ought not to have to wait long. But he could see no one. At last, when he was beginning to feel very miserable, a face full of ineffable love and tenderness appeared to him. Right in front of him he saw there prodigious rocks blocking the road. A voice spoke to him from a thunder-cloud, saying "This is the road to the Eternal World; once you pass them, you can no more return to the body." There were four entrances, one very dark, the other three led into a cool, quiet, and beautiful country. He desired to go in, but when he reached the exact centre rock he was suddenly stopped. He became unconscious again; and, when he woke, he was lying in his bed. He awoke to consciousness and soon recovered. He wrote out this narrative eight weeks after his strange experience, but he told the story to those at the bed side as soon as he revived. The doctor, who was at the bedside, said that the breath was absolutely extinct so far as could be observed, and every symptom marking the patient as dead was present. "I supposed at one time that he was actually dead, as fully as I ever supposed any one to be dead."

THE HUGUENOT PASTOR'S STORY.

That is the first story. The second one is of a Huguenot of the name of the Rev. L. Y. Bertrand. It is not so recent, but it is quite as remarkable in its way. Mr. Bertrand was travelling with some pupils in the Alps. While ascending the Titlis Mountain he found himself wearied, and sent the party of students up the hill while he rested on the mountain side. After the party had left him he smoked and contemplated the scenery. Suddenly he felt himself as if struck by apoplexy. His head was perfectly clear, but his body was powerless; it was the sleep of the snow. He then gives the following account of his experience:—

THE SENSATION OF DYING.

A kind of prayer was sent to God, and then I resolved to study quietly the progress of death. My feet and hands were first frozen, and

little by little death reached my knees and elbows. The sensation was not painful, and my mind felt quite easy. But when death had been all over my body and my head became unbearably cold, and it seemed to me that concave pincers squeezed my heart, so as to extract my life. I never felt such an acute pain, but it lasted only a second or a minute, and my life went out. "Well," thought I, "at last I am what they call a dead man, and here I am, a ball of air in the air, a captive balloon attached to earth by a kind of elastic string, and going up and always up. How strange! I see better than ever, and I am dead—only a small space in the space without a body! * * * Where is my last body?" Looking down, I was astounded to recognise my own envelope. "Strange!" said I to myself, "there is the corpse in which I lived and which I called *me*, as if the coat were the body, as if the body were the soul! What a horrid thing is that body!—deadly pale, with a yellowish-blue colour, holding a cigar in its mouth and a match in its two burned fingers! Well, I hope that you shall never smoke again, dirty rag! Ah! if only I had a hand and scissors to cut the thread which ties me still to it!

"THE PROFESSOR IS DEAD!"

"When my companions return they will look at that and exclaim, 'The Professor is dead.' Poor young friends! They do not know that I never was as alive as I am, and the proof is that I see the guide going up rather by the right, when he promised me to go by the left; W. was to be the last, and he is neither the first nor the last, but alone, away from the rope. Now the guide thinks that I do not see him because he hides himself behind the young men whilst drinking at my bottle of Madeira. Well, go on poor man, I hope that my body will never drink of it again. Ah! there he is stealing a leg of my chicken. Go on, old fellow, eat the whole of the chicken if you choose for I hope that my miserable corpse will never eat or drink again." I felt neither surprise nor vexation; I simply stated facts with indifference. "Hallo!" said I, "there is my wife going to Lucerne, and she told me that she would not leave before tomorrow, or after to-morrow. They are five before the hotel of Lungern. Well, wife, I am a dead man. Good-bye."

I must confess that I did not call *dear* the one who has always been *very dear* to me, and that I felt neither regret nor joy at leaving her. My only regret was that I could not cut the string. In vain I travelled through so beautiful worlds that earth became insignificant; I had only two wishes; the certitude of not returning to earth and the discovery of my next glorious body, without which I felt powerless. I could not be

happy because the thread, though thinner than ever, was not cut, and the wished for body was still invisible to my searching looks.

Suddenly a shock stopped my ascension, and I felt that some body was pulling and pulling the balloon down. My grief was measureless. The fact was, that whilst my young friends threw snowballs at each other our guide had discovered and administered to my body the well-known remedy, rubbing with snow; but as I was cold and stiff as ice, he dared not roll me for fear of breaking my hands still near the cigar. I could neither see nor hear any more, but I could measure my way down, and when I reached my body again I had a last hope—the balloon seemed much too big for the mouth.

THE CORPSE SWALLOWED THE BALLON.

Suddenly I uttered the awful roar of a wild beast—corpse swallowed the balloon, and Bertrand was Bertrand again though for a time worse than before.

I never felt a more violent irritation. At last I could say to my poor guide, "Because you are a fool you take me for a fool, whilst my body alone is sick. Ah! if you had simply cut the string."

"The string? What string? You were nearly dead."

"Dead! I was less dead than you are now, and the proof is that I saw you going up the Titlis by the right, whilst you promised me to go by the left."

The man staggered before replying, "Because the snow was soft and there was no danger of slipping."

"You say that because you thought me far away. You went up by the right, and allowed two young men to put aside the rope. Who is a fool? You—not I. Now show me my bottle of Madeira, and we will see if it is full."

The blow was such that his hands left my body and he fell down.

"Oh," said I, brutally, "you may fall down and stare at me as much as you please, and give your poor explanations, but you cannot prove that my chicken has two legs, because you stole one."

This was too much for the good man. He got up, emptied his knapsack whilst muttering a kind of confession, and then flew away.

When I arrived in Lucerne I asked my wife why she had left Inter-laken sooner than she had told me.

"Because I was afraid of another accident and wanted to be nearer."

"Were you five in the carriage and did you stop at the Lungern Hotel?"

"Yes." And I went away laughing.

Both of these stories, it will be seen, agree in the consciousness of the apparently dead person that he existed apart from the body with which he was connected by a very fine line, the severance of which would complete the process of dying. The moral of both of these stories seems to be that what we call dying is no more death than the changing of a suit of clothes. The earthly house of this tabernacle is dissolved but the soul goes on living just the same as before, only under different circumstances. The ugly part of both these stories is the comparative indifference with which the liberated soul regarded those whom it loved on earth. This, however is so contrary both to experience and to reason, that it may be regarded as exceptional, and due solely to the extreme novelty of the situation, which in these cases had not time to pass before the process of dying was rudely interrupted.

"The Review of Reviews."

The Prashna Upanishad.

THE FIFTH QUESTION.

I

Then Satyakama, son of Shibi, asked him ; "Venerable Father ! what higher plane is the destination of the man who practises *Omkar* to the end of his life in the human world."

II

"To him the Rishi answered :—"O Satyakama ! This *Omkar* is *Brahma*, both *Param* and *Aparam*. Therefore, the wise who contemplate this *Omkar* as the means of salvation reach one of those two states.

[NOTE.—The *Param Brahma* is beyond any definition and is therefore beyond the reach of human mind. The *Aparam Brahma* is known as *Purusha* in Vedanta Philosophy.]

III.

"By the practice of a single *matra* of *Omkar* a man is gifted with divine knowledge, and easily acquires perfection on earth. The first *matra* (a) represents the Rig-Veda. It brings the person to the human world again, where born as a Brahmin he enjoys psychic powers by the performance of religious austerities and devotion.

IV.

"The second *matra* (*a*) of *Omkar* represents the *Yajur-Veda*, and the man whose mind is centred in the two *matras* is brought to the *Somaloka* in the heavens, where he enjoys celestial bliss and thence returns to this world.

V.

"He again, whose concentration is in the single letter (*ĕ*, om) containing the threefold *matras*, and in it he contemplates the *Param Purusha*, he reaches the Sun and becomes united with the solar effulgence. As the serpent forsakes his old skin so this man redeemed from all impurities is carried to *Brahmaloka* by the third *matra*, representing the *Sama Veda* (*ṛ*, m). There he is one with *Hiranyagarva* the universal life, and thence he beholds that Being who is the Highest of the most high and who is all space.

VI.

"These three *matras* (*a + u + m*) are all perishable. They are dependent upon one another and are inseparably connected. The *Yogi* who contemplates these three *matras* as the three states of *Jagrat*, *Swapna* and *Shushupti* respectively, he never deviates from truth.

VII.

"The first *matra* or *Ric* represents the human world, the second *matra* or *Yajuk* acquaints us with the *Soma-loka*; and that which is gained by third *matra* or *Sama* is known only to sages. By means of this *Omkar* they obtain *Parabrahma* where Death, Disease and Fear stand not, where eternal peace reigns."

THE SIXTH QUESTION.

I

When Shukeshā, the son of Varadvay, questioned him : "Venerable father ! Hiranganava, prince of Koshala came to me and asked me this question, "O Varadvaj ! dost thou know that Purusha possessed of sixteen attributes ?" I told him that I did not know him, for if I knew, then wherefore would I not tell him. That man is surely ruined both here and hereafter who gives a false interpretation of *atma*, and therefore I dare not speak a lie. So the prince without speaking anything got into his chariot and went away. Therefore I ask thee who that Purusha is."

- II.

To him the Rishi answered: "Fair one! that Purusha is here, within this very body, in whom the sixteen attributes take their rise.

III.

"He beholds the various orders of creation. On his departing from body we go out of it, and on his staying therein we remain in body.

IV.

"He gave birth to Pran or universal life (called Hiranyagarva), from life was created *Shradhha*, the feeling of reverence for whatever is good, from *Shradhha* He created space, air, fire, water and earth, the five *Mahabhutas*, which are instrumental in procuring the enjoyment of the fruits of our actions, from these great elements were produced the senses. Then he created the mind, and then the nutriment of living creatures. From nutriment was generated energy, and then for the internal and external purification of the active he created religious austerities and the Mantras, the Vedic ritual texts, thence the Karmas (rites and sacrifices) came into existence, and from Karma the Lokas or various regions of enjoyment, and last of all Nama or the names of individuals in those regions.

[From *Pran* to *Nama* are mentioned the sixteen attributes spoken of in Sloka 2, which are made to cluster round the attributeless Purusha by *Abidya*.]

V.

"As the rivers flow down towards the sea which is their goal, and on reaching it become one with it, and are thenceforth called the sea losing their individual Name and Form, so it is with those sixteen *Katas* or attributes of the Purusha, the beholder of all, which are following towards him as their goal, and on reaching him they lose their individual Name and Form, and are thenceforth called the Purusha. He who knows it becomes free from those attributes, which are the product of ignorance, and enjoys immortality.

VI.

Know that Purusha, who is alone fittest to be known, in whom the attributes are seated like the radii fitted in the nave of a chariot-wheel; so that death may not torment ye."

VII.

The Rishi then told the disciples, "Thus far do I know of Parambrahman. Nor is there anything more eminent than this."

VIII.

They then worshipped him and said, "Thou art surely our father (the progenitor of this new *Brahma-sharira*), for thou hast landed us on the safer side (the *Moksha*-side) of this ocean of ignorance. Let us bow down to the Parama Rishis, the distributors of *Brahma-vidya*, and again do we bow down to them."

THE END.

The Story of Akasaja.

(From the *Yoga Vasistha*.)

VASISTHA said—Listen to me, O Sinless one ! I will relate to you a charming tale of an *akasaja* Brahman which will give you a fair idea of the *utpatty Prakarna* (creation).

Akasaja was a pious and devout Brahman. Though his heart was always after the Absolute, yet he was the greatest friend of the creation. Death seeing him of eternal life, cogitated in his mind, "I am deathless, and above time, but why am I unsuccessful in taking this Brahman ? As the edge of the sword is blunted against stone, so my power is sorely baffled by this Brahman". But as an example of those energetic minds, to whom obstacles are to their wills, as whetstones are to their knives, death went straight to the Brahman's place to kill him. My son ! as soon as Death was within the Brahman's house, a terrible fire, like that which burns the world during *Pralaya* began to scorch him, but he cooled it down, boldly advanced towards the Brahman and sought to take him by the hand. Death was very strong, but with all his might he could not do even so much as to touch the Brahman. Then he repaired to *yama* the solver of all doubts, and said, "My Lord why am I powerless to devour the *akasaja* Brahman".

Yama said—"O Death, alone you can't take any body. If favorable *Karmas*, do not lend their helping hands, no one can kill another in this world. Therefore, you search for this Brahman's *Karmas* carefully and with their help only you will be able to kill him."

So, set out Death, according to his Lord's direction, and travelled round about the earth, crossing the poles, passing through cities, towns and king-domes, over seas, lakes, mountains and valleys, in quest of the Brahman's *Karmas*. Thus travelled haughty Death, in every part of the wide world,

no where did he find any Karma of the Brahman of any sort. Then he bent his footsteps again towards the place of the great sage *Dharam-Raj*, for masters only are competent to solve all doubts of their servants regarding their duties and asked him, saying "O Lord, Tell me where shall I find the Karmas of the *akasaja* Brahman."

"O Death," replied Yama, after meditating for a long time, "this Brahman took his being from the Sky—so he has no *Karma*. All being born of the sky become as pure as the Sky itself, and this Brahman having no secondary cause of his origin has no relation with any *Karma* belonging to the last birth. He is a non-entity as the son of a barren woman and for want of all relations, he is nothing but the Sky itself. He has no present nor past *Karma*, therefore his mind is non-mind and is not uncontrolled; out of seer folly we take him for active and living, really he has no activity in him. At first sight a separate conception might be formed of an idol (made of clay) from that of clay itself, but they are virtually one and the same.

So this Brahman, having taken his being from the Absolute, exists in the Absolute, in fact he is one with the Absolute. As liquidity exists naturally in water, as vacuity in Sky and as motion in wind so this Brahman naturally exists in the Absolute. Having no past or present *Karma*, he is not subject to any law of Nature. His cause is he himself, he has no other cause. O Death, he has no present or past *Kalpna* (mental activity), how shall you attack him? You can take the worldly man who believes himself to be material. For want of material *Kalpanas* this Brahman is formless. Who can bind the Sky even if the rope be ever so strong?

Death said—"O Bhagaban if you please, give me the full particulars of the birth of this Brahman from Vacuum."

Yama said—"O, Death, this Brahman never takes his birth. He is known only by his conscious self-luminosity. During *Mahapralaya*, there remains nothing but the one, birthless and deathless, minutest of the minute, nameless, formless, and eternal *Brahma*; and in the beginning of creation there rests before him the *Birat-Murti*, like a shining mountain. Oh Death! this Brahman is no other than the *Birat-Murti* itself.

"He is consciousness pure and simple but owing to the natural vibratory force that is existent in him, we mistakenly conceive him as having a form and limit. Virtually he has no body, no action, no agency which come from a belief in 'ego' and no desire formed in a past birth. He is like the bright shining Sky He is within all but no one perceives him. How can matter possibly exist in him

Therefore, O Death, forego your attempt to attack him. No one can get hold of the Sky in any way." On hearing this Death took leave and departed.

A. H. B.

A Study of Bhagabat Gita.

CHAPTERS VIII & IX.

THIS Chapter treats of *Taraka Brahma Yoga*. This *Yoga* is the heart and centre of Vedanta Philosophy. *Arjuna* in the beginning of this Chapter, asks for the solution of seven distinct questions. He wants to know the meaning of the terms, (1) *Brahma*, (2) *Adhyatma*, (3) *Karma*, (4) *Adhibhuta*, (5) *Adhidaiva* and (6) *Adhijnaga*; he also wants to know the way by which the Supreme Being is to be known at the time of death. In reply Khrisna says that the above terms simply signify the various *Bhabums* (modes) of one and the same being. The Supreme Being in His eternal aspect (if aspect it be called) is called *Brahma*; His aspect as *Jiva* is *Adhyatma*; His aspect as matter is called *Adhibhuta*; as *Hirungurbha*, (Sun soul) he is called *Adhidaiva*; His aspect in the form of Vishnu is called *Adhijnaga*; the performance of sacrifice to propitiate the Gods is called *Karma*. In Sloka 10, Khrisna describes the manner in which the *Yogi* should leave his body at the time of death. In plain terms, Khrisna says that all forms of visible and invisible existence are but the different aspects of the Supreme Being. Very great stress in the efficacy of *will-power* is laid in Sloka 5, Chapter VIII. "The man who leaves his body concentrating his attention on Me attains my state," says Khrisna. Not only this but every one, if he be sincere, finally mingles with the object of his devotion (Sloka 6). The phrase *Mudbhabum* means "*Bishnubhabum*" (the state of Bishnu). *Bishnu* is described in the 99th *Sukta* of the 7th *Mundala* of *Rig Veda* as something very vast; it is there described as akin to *Iswara* (Logos) himself. In *Rig Veda* *Bishnu* is described as the great spiritual Sun, also in Sloka 8 of this Chapter He is described as *Dibbum* (residing within the Sun). It is also described in the following Sloka as the omniscient, eternal and self-luminous Light whom neither words nor mind can grasp. Sloka 10, treats of *Mrittu-Yoga*, the mode of contemplation adopted by *Raj Yogis* at the time of death; In this as well as in other passages only bare hints are given as to the different kinds of *Yogas*. In Sloka. 10, the *Agna Chakra* and in Sloka

12 the *Sahasradalopudma* are pointed out as the psychio centres of concentration. Without the guidance of experienced and practical *Yagis* no one should concentrate his mind for a length of time on these centres; undue practice of this nature is sure to entail disastrous results. In Sloka 14 it is stated that a man should think of God every moment of his life; a life-long practice of this nature can alone enable one to concentrate his attention on God at the time of death in such a way as to lift him up to the supreme state. The thousand *Yugas* of *Mahamanuntwara* as well as the thousand *Yugas* of *Mahapralya* can not affect him who has absorbed himself in my essence (Slokas 16, 17). The *Avuktya* mentioned here refers to the *Prakriti* (the Infinite *Sukti*) of Parambrahma. The whirl of universal procession called the universe appears and disappears in this Infinite Power. In Sloka 20 it is said that there is another *Avuktya* Superior to the former which is changeless and eternal; and that is my supreme abode (Sloka 21). Sloka 24 contains a highly poetical description of the *Nibritti* or *Gnan Marga*. The sublime path leading to it is described as peopled with the impersonifications of Fire, Light, Moonlight, and the Winter solstice; when these shed their simultaneous influence on the dying *Yogi* (not on every body) then it may be taken for granted that he has entered for ever the abode of Brahma. On the contrary the path leading to a temporary heaven is said to be filled with the impersonifications of, Smoke, Night, Darkness, and the summer solstice. When these shed their influence at the time of the death of the *Yogi* then it may be taken for granted that he will return to the earth after enjoying a transient paradise. The latter is called *Pravittimarga*. Fully conscious of the end of these two paths, the *yogi* never wishes to attain the joy of a fleeting paradise. In the last Sloka, Yoga is described as the best path leading to final beatitude.

The object of Ch IX is to show that Krishna is the central spiritual sun towards whom a perfect attachment should be developed. He says that he is the *Aja* (the unborn) and consequently, He is superior to all the *jivas* of the universe including even the Rishes and Devas. Like sparks from fire, the first four Manus and the seven Rishes came out of his substance. Those who concentrate their attention on him, their unflinching devotion does not fail to secure his compassion which like the shining flame destroys the gloom of their ignorance (Sloke. 11; Ch. X.) As space supports the whole of the universe but is itself supported by none, so all the phenomena of matter and mind hang on Him. The infinite power of Khrisna naturally creates everything but this power (*Prakriti*) depends upon Khrisna for its very existence. As the future forest is latent in a number of seeds so a fresh creation after a *Mahapralya*

depends upon the *Karma* of the *Jivas* of the preceding creation. (Sloka 8). This process is eternal and there was no such thing as the first creation. In Slokas 20, 21, the *Karma Kanda* of the Vedas is referred to. It is said that the followers of *Karma Kanda* attain *Swarga* (heaven) but after the expiration of their spiritual merit they again return to the earth. In these two Slokas preference is given to the *Gnan Kanda*. As the attainment of *Gnan* is very difficult Khrisna points out that from perfect attachment towards him purification of mind will ensue and afterwards *Gnan* will naturally follow. By the means above indicated even women and *Sudras* may attain salvation.

Gems from the West.

A good disposition is not prone to anger. Learn to be both modest and manly. Have regard for religion, be generous and open handed, forbear not only from doing any body an ill turn, but not so much as to *endure the thought of it*. Do not meddle with other people's business, nor be busy in giving credit to informers. Shun vain pursuits and do not be led away with the impostures of wizards and soothsayers, who pretend they can discharge evil spirits and do strange feats by the strength of a charm. Bear freedom and plain dealing in others, and apply yourself to philosophy. Be persuaded to be easily reconciled to those who had misbehaved themselves and disoblged you, as soon as they desire reconciliation. Give your mind its *due* freedom, and disengage it from dependence upon chance; maintain equality of temper even in *acute pains* and loss of children. Learn the true secret of receiving an obligation, without either lessening yourself, or seeming ungrateful to your friend; make nature and reason your rule to live by. Draw up a true, intelligible, and methodical scheme for life and manners, and do not show the least sign of anger, or any other disturbing thought, but be perfectly calm and indifferent, yet tender-hearted. Do not grow wise by starts and sudden fancies, but be a *constant* admirer of philosophy and improvement. Freely enjoy things when present, but when wanting, do not be mortified at the loss of them. As to your health, be not anxious about it, like one fond of living, or overstudious of bodily appearance, but manage your constitution with that care as seldom to stand in need of assistance of physic or outward applications.

Place your happiness in the souls of other men. Misbehaviour which

proceeds from *desire* is greater than that of which anger is the occasion. For a man that is angry seems to quit his hold of reason *unwillingly* and with pain, and start out of rule before he is aware. But he that runs riot out of desire loses all hold on himself and all manly restraint. He that sins with *pleasure* is the more to be condemned than he that sins with *grief*. For the latter looks like an injured person, and is vexed and as it were forced into a passion; whereas the former begins with *inclination*, and commits the fault through *desire*. Reverence and serve the divinity within yourself. Philosophy consists in keeping the divinity within us from injury and disgrace, superior to pleasure and pain, doing nothing at random without any dissembling and pretence, and independent of the notions of another. Philosophy brings the mind to take things as they fall. Why should any man be concerned at the consequence? All this is but nature's method, she never does any mischief.

Do not spend your thoughts upon other people unless you are led to it by common interest. Prying into foreign affairs makes a man forget himself and ramble from his own guiding principle. Avoid curiosity and malice. He that values his mind and the worship of his divinity before all other things, need act no tragic part, laments under no misfortune, and wants neither solitude nor company; he will neither fly from life nor pursue it but is perfectly indifferent about the length or shortness of the time in which his soul shall be encompassed by his body. Death can never surprise him who is well-disciplined and purified by philosophy; there is nothing in him servile or affected; he neither attaches too closely to others, nor keeps aloof from them; he is neither responsible to them, nor does he avoid them.

When the mind acts up to nature she is rightly disposed, and takes things as they come, and tacks about with her circumstances; she is not at all solicitous about fixing the condition of her activity. It is the custom of people to go to unfrequented places, sea-shore and the mountains for retirement. This is but a vulgar fancy, for it is in your power to *withdraw into yourself* whenever you desire. One's own mind is a place the most free from crowd and noise of the world, if a man's thoughts are such as to ensure him perfect tranquillity within. This tranquillity consists in the good ordering of the mind. Let us therefore, make frequent use of this retirement, and refresh our *virtue* in it.

The whole world is all transformation, and life is opinion. Do not suppose you are hurt, and your complaint ceases. Cease your complaint and you are not hurt. Whatever is good has that quality *from itself* it is finished by its own nature, commendation is no part of it. A thing is neither better nor worse for being praised. He that ~~sets~~ *sets* himself

because things do not happen just as he would have them, and secedes and separates himself from the law of universal nature, is but a sort of an ulcer of the world. Put yourself frankly into the hands of fate and let her spin you out what fortune she pleases. To be an honest man is the *only* way to be a wise one.

Do not let your ruling and governing principle be concerned with the motions of your body; confine the impressions to their respective quarters, and let your mind keep her distance, and not mingle with them. It is true, that which results from the laws of union through the force of sympathy or constitution must be felt, for nature will have its course. But though the sensation cannot be stopped, it must not be overrated nor strained to the quality of good or evil. We ought to live with the gods. This is done by him who always exhibits a soul contented with the appointments of Providence, and obey the orders of that Divinity which is his deputy and ruler and the offspring of God. Now this divine authority is neither more nor less than that soul and reason which every man possesses.

As the substance of the universe is pliable and obedient, so that sovereign reason which gives laws to it has neither motive nor inclination to bring an evil upon anything. It has no evil in its nature, nor does evil, but forms and governs all things, and hurts nothing.

The best way of revenge is not to imitate the injury. When you happen to be ruffled a little by any untoward accident, retire immediately into your reason, and do not move out of tune any further than needs must, for the sooner you return to harmony, the more you will get it in your power.

The elements either press upwards or fall downwards, or else run down in a circle. But virtue has none of these motions; she is of a nobler kind. Her progress in regular thoughts is somewhat unintelligible but always prosperous.

What is death? It is a resting from the vibrations of sensation, and the swayings of desire, a stop upon the rambling of thought, and a release from the drudgery about your body.

Strive to be just such a man as virtue and philosophy meant you to be. Worship the gods and protect mankind. This life is short, and all the advantage you can get by it is a pious disposition and unselfish acts. Do everything as a disciple of Antoninus; imitate him in the vigour and constancy of his good conduct, in the quality, sweetness and plenty of his temper, the serenity of his aspect, his contempt of fame, and the generous ambition he had to be perfectly master of his business. He was a religious prince but without superstition.

Be true and just and show benevolence, even to the untrue and unjust. It is the privilege of human nature to love those that disoblige us. To practise this you must consider that the offending party is of kin to you, that ignorance is the cause of the misbehaviour. It is high time for those people to die that have outlived the sense of their own misdemeanours.

When any one misbehaves himself towards you, immediately bethink yourself what notions he has concerning advantage and disadvantage. When you have found out this, you will pity him, and neither be angry nor surprised at the matter. It may be upon enquiry you may find your opinions upon these points much the same, and there you ought to pardon him. But if your notions of good and evil are different, then you more easily bear with his ignorance.

Rub out the colours of your imagination. Do not suffer your passions to make a puppet of you. Do not trouble yourself with other people's faults, but leave them with those that must answer for them.

It is a royal thing to be ill-spoken of for good deeds.

Never make any rambling enquiries after other people's thoughts but look directly at the mark which nature has set you. Nature of the universe or your own: the first leads you to submission to Providence, the latter leads you to act *as becomes you*. Look inwards for you have a lasting fountain of happiness at home that will always double up if you will but dig for it.

No soul misses truth of her own good-will.

Repentance is a reproof of a man's conscience for the neglect of some advantages.

As to *good fortune*, take it without pride, and resign it without reluctance.

The *mind* is invincible when she turns to herself and relies upon her own courage. What then must *her* strength be when she is fortified with *reason*, and engages upon *thought* and *deliberation*? A soul unembarrassed with passion is a very citadel, the most impregnable security for man in future; hither we may retire and defy our enemies.

Injustice is no less than high treason against heaven. He that tells a lie knowingly, is an irreligious wretch, for by deceiving his neighbour he is unjust to him. And he that is guilty of an untruth out of ignorance is liable to the same charge, because he dissents from the nature of the whole, brings disorder into the world, and opposes the nature of the universe.

He that reckons prosperity and pleasure among things really good, pain and hardship among things really evil, can be no pious person.

Hasten to examine your own ruling principle, and that of the universe, and that of your neighbour. Your own, that you may keep it honest; that of the universe, that may know what you are part of; your neighbour's, that you may discover whether he acts through ignorance or with knowledge; and here you should likewise remember that you are of kin to him.

The world cannot dispense with necessary rascals.

Prudence implies consideration, care and discriminating enquiry. *Resignation* signifies a cheerful compliance with the allotments of universal nature. *Magnanimity* imports a superiority of the reasoning part to the pleasure and pain of the body, to glory and death, and all those things which people are either fond or afraid of.

Spend no more time in stating the qualifications of a man of virtue, but endeavour to get them.

He that runs away from his master is a *fugitive*; but he that transgresses the Law, which is every man's master, is a *deserter*. Thus he who is dissatisfied, angry and uneasy, is a *deserter*.

The properties of a *rational soul* are this: She has the privilege to look into her own nature, to cut out her qualities and form herself to what character she pleases. Whether life proves long or short, she gains the ends of living. In every part and in spite of every interruption, her acts are always finished and entire. She contemplates the grand revolutions of nature, and the destruction and renewal of the universe at certain periods. She considers that there will be nothing new for posterity to gaze at, and that our ancestors stood upon the same level for observation. Lastly, it is the property of a *rational soul* to love her neighbours; to be remarkable for truth and sobriety, to prefer nothing to her own dignity and authority, which has likewise the custom and prerogative of a law; and thus far *right reason* and *rational justice* are the same.

People's malice or impertinence cannot beat you off your *reason*, or stop your progress in virtue. Be not then disconcerted, nor check your good nature towards them. If you meet with opposition and ill-will, you must neither be diverted nor disturbed, but keep your right judgment and action and your temper towards people who try to hinder you or otherwise annoy you. For as it is a weakness to give in from fear and be diverted from your conduct, so it is likewise to be angry with impertinent people. They are both a sort of deserters from Providence who are either frightened from their duty or fall out with their own nature and family.

The figure of the soul is then round and uniform, when she neither reaches after anything foreign, nor shrinks into herself, nor is dispersed

or sunk in, but shines in the light by which she surveys the truth of all things and of herself too.

Nothing is more scandalous than a man that is proud of his humility.

Practise honesty in good earnest, and speak truth from the very soul of you.—*Meditations of Marcus Aurelius Antoninus.*

M. M. SHROFF.

The Ashtabakra Sānhita.

(Continued.)

8. "Know thyself to be the One, the Pure and the Absolute consciousness, and by the fire of such determination destroy the meshes of thy ignorance. Thus saved from the hands of sorrow, be thou happy.

9. "In whom the phantom of the universe reflects its shadowy self like the false rope-snake, thou art that bliss, the eternal bliss which is known as *Bodha* or *Chit* (consciousness), and so be happy.

10. The man who believes himself to be free from every relation gets salvation, whereas he who knows himself bound by the ties of earth is never freed from them. There is a truth in the maxim which says that *as one wills such shall be his fate.*

11. "The soul (*atma*) is the seer of this Cosmic illusion, it is the lord of everything, it is complete in itself, it is the One and the Absolute, it is *Chit* or uninterrupted consciousness, it is the doer of nothing, it is free from all relation, it is eternal calm. It is the delusion of *maya* which imposes upon it the chain of transmigration from one state to another.

12. "Conceive Soul as the infinite consciousness without any shade of duality. As the solid-gold undergoes varieties of shapes and appearances but is nevertheless gold in reality, so the all-pervading *Chaitanya* suffers no alteration by its false and delusive division into Names and Forms and it is therefore termed *Kutastha*. When the gloom of ignorance is dispelled, this external world then appears as the reflection of the inner self.

13. "O son ! long, long hast thou been fastened with the rope of attachment to thy body. Sever it now with the sword of true knowledge, and so be happy."

14. "Thou hast no connection with anything but thou art always pure ; thou doest nothing ; thyself is thine own reflection, untouched by *avidya* (the veil of ignorance). The practice of *Samadhi* is therefore a *bandha* or tie to

thee. (Of what use to that man is *Samadhi* or any kind of *yoga* whatever who perceives his own self as pervading all space, to whom the universe is but like a many-faced crystal reflecting the light of one unbroken consciousness? *Samadhi* is the path to *Mukti* or *Atma-gnan*, and is no longer of any importance when that end is reached).

15. "Thou fillest the universe, and the universe truly rests in thee. Thou art the essence, pure and absolute consciousness, and should not court meanness of the heart.

16. "Seek nothing, fear nothing, dispel all infirmities and cool all desire. Let thy intelligence be without any limit, make thy spirit indomitable and direct thy attention to the only *Chit*.

CHAPTER II.

1. Janaka says: "O! I now perceive myself to be above the realms of Prakriti, for I am without the stains of *Abidya*, I am serene and my essence is *Chaitanya*! It is surprising to conceive that I have been so long deceived by ignorance.

2. "The universe is reflected in me like my own body. The world is therefore a creation of mine or it is nothing. (The body is said to be a mere outward reflection of the inner self, the mind, and so is the universe an imaginary creation of it. The world is therefore of the mind, or since the one *Atma* or universal mind pervades all space, the universe is no more than a dream,—it is nothing).

3. "O! I now perceive myself severed from my body and the world, and thus apart from all relation I behold the Paramatma by some unknown artifice.

4. "As the waves, the foam and the bubbles are not apart from water but essentially one with it, so the universe emerging out of *atma* is not different from it.

5. "The cloth when examined closely is no more than a collection of threads, and judged rationally the world is but the gross manifestation of the subtle *Atma*.

6. "As the sugar pervades the juice of the sugarcanes, and is itself impregnated with that juice, so the world rests in me and I am completely diffused within it.

7. "The rope appears to be snake so long as it is not discovered to be a rope, and the ignorance of *Atma* makes the world shine which vanishes with the knowledge of *Atma*.

8. "The world discloses but my own form, nor am I a bit more than it. In the emanation of the world it is me that is reflected.

9. "As the shell is mistaken for silver and the rope for a snake, and the rays of the Sun (when reflected in sandy desert) for water, so ignorance attaches the false universe in me (Atma).

10. "The pot made of earth returns to the dust, the waves break down into the same water from which they had arisen, and golden ornaments remain gold as before when those forms are gone, so the world emanates from me, and in the end is annihilated in me.

11. "I remain indestructible when the magnificent world from its creator to the inanimate wooden post is changed into nothing. O! I bend down to me (Atma) that has no death!

12. "Though wearing this body, it is I that alone pervade the universe. I shall go nowhere, nor do I come from anywhere. Therefore, I bend to me!

13. "Obeisance to me! as there is none more skilful than me, for I have borne this universe with any intangible body from eternal time.

14. "Obeisance to me! that possesses nothing, or that I am the owner of all that can be expressed in words or conceived in mind.

15. "The perceiver (*Gnata*), the perceived (*gneya*) and the perception (*Gnan*) are the three notions which have no existence. They are ascribed by ignorance in me that is pure and sublime.

16. "The cause of sorrow is the notion of duality, and its only remedy is that knowledge which determines the falsehood of the perceptible world and shows the one and spotless Atma.

17. "I am nothing but pure consciousness, and my designations are nothing but the imaginations of ignorance. Thus perceiving every moment I shall remain in unruffled serenity unmoved by any passions or desires.

18. "O! the world that rests in me is not really existent in me for I am nothing but absolute Atma! My ignorance and my doubts have all been pacified and rest nowhere. I am beyond both attachment and salvation.

19. "What can be any more the subject of my imagination? For I have conquered the notions of the body and the world as bottomless and false, and perceived the absolute spirit whose essence is pure consciousness.

20. "Heaven and hell, attachment and salvation, the body and its fears are all imagination. What have I to do with them, whose mind is one with the universal spirit.

A. C. MITRA, B. L.

“*That Art Thou.*”

Chhandogya-upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

THE LIGHT OF THE EAST.

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Keynotes.

THE introduction of Mr. Myer's book, “Phantasms of the Living,” contains the following curious passage regarding the Theosophical Society : “Acting through Mr. Hodgson whose experiences in this matter have been elsewhere detailed a Committee of the Society for Psychical Research has investigated the claim of the so-called ‘Theosophy’ of which Madame Blavatsky was the prophetess, to be an incipient world-religion, corroborated by miraculous, or at least supernatural phenomena, and has arrived at the conclusion that it is merely a *rechauffe* of ancient philosophies, decked in novel language, and supported by *ingenious fraud*.”

The italics are ours. We can not understand what mysterious faculty enabled the learned members of the Psychical Society to go behind the curtain and declare that Theosophy is supported by ingenious fraud. As far as we know the experiences of Madame Blavatsky are not unique in their character. There are many persons in India who have had the same experiences. Should every thing be regarded as *fraud* which does not fall within the scope of the omniscient (?) exact science ? There are more things in heaven and earth than is dreamt of in your Philosophy, Horatio ? Perhaps the severe lashing which materialism has received

in the *Secret Doctrine* has much to do with the above opinion of the Committee.

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Indeed, if I may be allowed the anachronism, says Professor Monier Williams, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before Darwin; and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like evolution existed in any language of the world.

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Mr. Judge, the Vice-President of the Theosophical Society of the American Section, writes a very sensible article in the April Lucifer touching the idea and belief among the Brahmans in general all over India that the Theosophical Society is merely an engine for the propagation of Buddhism. Whether India is of any consequence or not in the Theosophical movement is a quite different thing. Mr. Judge has taken the true view of the question. The Hindu religion owes its name to no man, however great; it is regarded to be the *Sanatana Dharma*,—the ever-existing religion. We Hindus follow the religion of Nature. Why should our religion derive its name, from Buddha or Christ, Sankara or Byas Deva? However great these Beings may be, they are, no doubt, inferior to Nature Herself. While admitting that Buddhism is a grand religion, and a branch of the primitive Hinduism, we can not but remark that the true Hindu is apt to look with peculiar pride and emotion upon the religion which *owes its name to no man* and which looks upon Nature as the *living God*. The true Hindu is interpenetrated by Nature Herself. To preach to him *Buddhism*, or *Sankarism*, as the only true religion, is to preach dogmatism. No "ism" is eternal, but Nature *per se* (Brahma) is self-existing and timeless. We believe that every religion is true; but we can not admit that *Brahmavada*, the religion of Nature, is equal to any religion which owes its name to any man. Apart from its externals, what is *Brahmavada* but the Religion of Nature? What is Brahma of the *Vedanta*, but Absolute Nature, Nature apart from the perceiving mind? Millions of *Buddhas* and as many *Sankaras* have appeared and disappeared like bubbles on the bosom of eternal Nature. In thunder, lightning and storms, we see Her frowns, in the glorious sunrise and in the glittering dew-laden flowers, we see Her smiles; and when absorbed in *Yoga* we feel Her as the fulness of unmingled bliss.

Buddhism is not different from Hinduism. The Buddhist *Skundhas* are nothing but the *Puncha Kosas* of the Vedanta Philosophy; Nirvana,

Karma, and Re-incarnation are purely Hindu doctrines. The difference lies in the caste system. But the Hindus say that caste is a temporary institution; in the *Satya Yuga* there was no caste system, and in the end of *Kali* there will be no distinction of castes. It is a temporary phase of Nature to serve some secret purpose of Her own.

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There is a great mound in Georgia, U. S. A., covering more than two acres and running up to a height of 100 feet. In the heart of this mound has been discovered a human jawbone, large enough to easily slip over the head of a man of average size of the present day. No systematic researches into the interior of this mound have as yet been carried on, but we may hope that some of the geologists of the United States will shortly turn their attention to it.—*Lucifer*.

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In the 30th Chapter of the *Utpatti Prakarana* of *Yoga Bashista* "Attraction of Gravity" is clearly referred to. All these innumerable systems are held together in space by the law of mutual attraction, says *Bashistha*. The ancient Hindus were so familiar with this law that out of the twelve names given to the Sun on account of its different attributes one is *Aditya*, the Attractor. Sir Issac Newton was the re-discoverer of this great physical law.

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The *Bivutis* or the *Siddhis* are the supernatural powers which a *Yogi* acquires on reaching a certain stage of spiritual development. They are as follow :—(1) *Anima* by which the *Yogi* assumes the most subtle body ; (2) *Laghima*, the power of assuming extreme lightness of the body ; (3) *Prapti*, the power of obtaining whatever one likes ; (4) *Prakamya*, is the uninterrupted fulfilment of all desires ; (5) *Mahima*, is the power of assuming as large a body as he pleases ; (6) *Ishitva*, is the god-like supremacy over every being ; (7) *Bashitva* means absolute independence ; (8) *Kamaboshitva* is the power of remaining in any state as long as he pleases.

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Melbourne is somewhat excited about a young man whose identity can not be discovered. He was brought up in the Police Court by a puzzled and well-meaning policeman on the charge of "Insulting behaviour." He had asked the constable, "Who am I?" and the constable, unable to solve the riddle conveyed the querist to the magistrate on the nearest charge the law offered. The doctors, to whom he was relegated

by the Magistrate, are convinced that the man is not shamming and are much puzzled. His mind is a blank as to his past, he appears perfectly sane, his manners and appearances are those of a gentleman. The only "clue to his identity" is a vulcanite plate fixed on the roof of his mouth, bearing the word Jones and the figure 7. It seems likely that he is one of the curious cases in which a new individual seems to take possession of a person's body and begin what is practically a new life. But it can not be a pleasant thing to be thrown loose in the universe with no clue to your identity beyond "Jones 7."—*Lucifer*.

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"Rajyoga and Samadhi," of which an advertisement was given of late will appear in this Magazine from the current issue before its appearance in a book form, under the title,—*The Vedanta System (Theory and Practice)*. The first two chapters are theoretical and the last three treat of practical Yoga.

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In the sixth issue of the Light of the East a request was made to the subscribers of this Magazine to try to push on its circulation as much as possible. In India in a *public* work of this nature we want co-operation. It is a matter of great regret that the educated Hindu community has not a single religious Hindu organ of their own. The Brahmos, the Christians, the Theosophists, the Buddhists have their special organs conducted in English, the common language of educated India. But the Hindu has none! Nor does he care to have any. Our appeal was heeded by few. We asked only one new subscriber from each member; among others, three of our subscribers, Babu Sreenatha Chatterjee of Darjeeling, Mr. R. Venkatarama Aiyer of Negapatam, and Mr. K. Narayanasamy of Kumbakonum have given us many subscribers. If our remaining subscribers co-operate with us in this unselfish work of National reform and advance this noble cause with half the zeal which characterises the above three gentlemen, the Light of the East will soon become a spiritual power in the land. We should act like one man to further a movement of this nature.

The Vedanta System.

(Theory and Practice.)

IT has been said that "Philosophy is the history of Philosophy" and though it has ever been in movement, the movement has always been circular. Metaphysics, after years of gigantic endeavour, finds itself returned to its starting-point, while positive science finds itself advancing and conquering the immense realms of Nature, each accumulation of power adding to the momentum of its progress. "Onward, and for ever onward," says Mr. Lewis, "mightier and for ever mightier, rolls this wonderous tide of discovery, and the "thoughts of men are widened with the process of the suns." The same problems which agitated the minds of Plato and Aristotle, are now agitating the minds of modern philosophers. In short metaphysical speculation has always been, mystical, barren and useless.

All this is very true. As long as Philosophy is confined to speculation, it is likely to do very little good to humanity. In the West very little attempt has been made to apply the principles of speculative philosophy to the facts of every-day life, to reduce the theories into practice. The aim of science is to add to the comforts of the physical man; the aim of philosophy is to add to the comforts of the mental man. The progress of science is a long series of victories over intractable matter; philosophy lays down principles by which we can still the insatiate longings of the human heart. Science furnishes us with terrible weapons by which the thorough conquest of matter is to be effected; philosophy teaches us to place ourselves beyond the reach of the ever-changing tides of the phenomenal world.

In the East the practical *aspect* of Philosophy has been assiduously cultivated for centuries by the followers of *yoga* system. Practical psychology goes by the name of *Hata Yoga* and practical metaphysics by the name of *Raj Yoga*. No hard and fast line is drawn here between the physical and the spiritual man. "Nature," according to the *yogis*, "is visible Spirit, and Spirit is invisible Nature." In the West the scientists proceed from *effects* to *cause*: in the East the *yogi* tries to realize the cause in order to rule the effect. In the West phenomena are studied to realise the Noumenon; in the East the Noumenon is approached to understand the phenomena. The two paths are altogether different. Let us see which of them is likely to secure the ultimate happiness of man?

The dream of Modern Science is the future *positive happiness* of humanity amidst the rush and turmoil of ever-changing phenomena. This is an illusion. For the material itself by which the edifice of happiness is to be raised is ever-changing. Matter is in perpetual change and unless one can place himself beyond matter, beyond the flux and re-flux of phenomena, happiness will always remain the creation of the brain. The human *will* is, as long as it exists, unsatisfied, for otherwise it would exist no longer; the unsatisfied will, however, is want, need, displeasure. Science can add nothing *positive* for the happiness of mankind; it may diminish a part of the impediments and inconveniences by which man is confined and oppressed. What science can remove death? What science can relieve us from the restless torment of passion? What science can put an end to war and bloodshed? What science can give us peace and contentment of mind? What science can place us beyond the thralldom of eternal change?

"With the increased *means*," says Hartmann, "nothing more has increased than *wishes* and *needs*, and in their train *discontent*. * * * *Peoples in a state of nature* are not more wretched, but *more happy*, than civilised peoples; that the *poor*, low, and *rude* classes are happier than the *rich*, aristocratic and *cultivated*; that the *stupid* are happier than the *clever* in general, that a being is the happier the obtuser is its nervous system, because the excess of pain over pleasure is so much less, and the entanglement in the illusion so much greater. But now with the progressive development of humanity grow not only wealth and wants, but also the sensibility of the nervous system and the capacity and education of the mind, consequently also the excess of felt pain over felt pleasure and the destruction of illusion, *i. e.*, the consciousness of the paltriness of life, of the vanity of most enjoyments and endeavours and the feeling of misery; there grows accordingly *both* misery *and also* the consciousness of misery, as experience shows, and the often-asserted enhancement of the happiness of the world by the progress of the world rests on an altogether superficial appearance."

Whatever way science may lead us, it is certain that it will never lead us to positive happiness; for happiness can never exist in a scene of perpetual change; permanent happiness is a fact of the inner world and victory over matter has nothing to do with it. "I am struggling to liberate the divinity within Me," said Plotinus in his deathbed and if permanent happiness be possible to the Ego, it must be achieved by freeing ourselves from the bonds of matter. Pain begins whose duality begins; nothing but the destruction of duality can give us lasting peace.

An attempt will, therefore, be made in the following pages to give a

clear outline of the theoretical and practical aspects of the Adwaita system, a system which, according to its professors, leads one beyond the duality of the perceiver and the perceived and transforms his restless mind into the fulness of eternal, unbroken bliss. Before touching the system itself, it would be better to take a bird's eye view of those European systems which are more or less akin to Sankara's Adwaita Vedanta.

ADWAITABAD IN WESTERN SYSTEMS.

Thales. His motto was, "Know Thyself." The knowledge of self is the knowledge of the universe.

Diogenes. The universe is a living Being spontaneously evolving itself during its transformation from its own vitality.

Anaximander. The Infinite is the origin of all things.

Pythagoras. Pythagoras saw that there was an invariable existence lying beneath these varieties ; but he wanted some more definite expression for it and he called it Number. Thus each individual thing may change its position, its mode of existence ; all its peculiar attributes may be destroyed, except one ; viz., its numerical attribute. It is always one thing ; nothing can destroy that numerical existence. Combine the thing in every possible variety of ways, and it still remains 'One' ; it can not be less than 'One,' it can not be more than 'One.' Resolve it in its minutest particles and it is still 'One.' The Infinite of Anaximander became the One of Pythagoras.

Xenophanes. Casting his eyes upwards at the immensity of heaven he declared that the One is God. Overarching him was the deep, blue infinite vault immoveable, unchangeable, embracing him and all things ; that he proclaimed to be God. As Thales had gazed abroad upon the sea, and felt that he was resting on its infinite bosom, so Xenophanes gazed above him at the sky, and felt that he was encompassed by it. Moreover it was a great mystery, inviting yet defying scrutiny. The sun and moon whirled to and fro through it ; the stars were 'pinnaced dim in its intense inane.' The earth was constantly aspiring to it in the shape of vapour, the souls of men perpetually aspiring to it with vague yearnings. It was the centre of all existence ; it was existence itself. It was the One immoveable on whose bosom the many were moved.

Zeno. He argued that there was but One thing really existing, all the others being only modifications or appearances of that One ; he did not deny that there were many appearances, he only denied that these appearances were real existences. Parmenides established the existence of the One, and Zeno proved the non-existence of the many.

Heraclitus. He was the first to proclaim the absolute vitality of

Nature, the endless change of matter, the mutability and perishability of all individual things, in contrast with the Eternal Being, the Supreme Harmony which rules over all.

Empedocles. "He is wholly and perfectly, Mind ineffable holy, with rapid and swift-glancing thought pervading the whole universe."

Plato. "The individual thing was held to be transitory and phenomenal, the abstract idea was eternal. Plato did not look on life with the temporary interest of a passing inhabitant of the world. He looked on it as an immortal soul longing to be released from its earthly prison, and striving to catch by anticipation some faint glimpses of that region of eternal truth where it would some day rest. The fleeting phenomena of this world he knew were nothing. He could not, therefore, put his trust in them; he could not believe that time was anything more than the wavering image of eternity. These transitory phenomena are not true existence. Interrogate them; classify them; discover what qualities they have in common; discover that which is invariable, necessary, amidst all that is variable, contingent; discover the One in the many, and you have penetrated the secret of existence."

Aristotle. God, as the Absolute, unmoved, eternal substance, is Thought. The universe is a Thought in the mind of God; it is God passing into activity, but not exhausted in the act. God is the ultimate substance in which the three forms of power, efficient cause, and effect are united.

Philo. God is ineffable, incomprehensible; his existence may be known; his nature can never be known. But to know that he exists is in itself the knowledge of his being one, perfect, simple, immutable and without attribute. God being incomprehensible, inaccessible, an intermediate existence was necessary as an interpreter between God and Man, and this intermediate existence the Mystics called the Word. The Word, according to Philo is God's Thought. This Thought is two-fold; it is the Thought as embracing all ideas, *i. e.*, Thought as Thought, and it is the Thought realized; Thought becomes the world.

Plotinus. Every individual thing was but a phenomenon, passing quickly away, and having no real existence; it could not therefore be the object of philosophy. Phenomena were subordinate to the One Noumenon. In other words, the sensible world was but the appearance of the ideal world, and the ideal world in its turn was but the mode of God's existence.

Proclus. Know thyself that you may know the essence from whose source you are derived. Know the divinity that is within you, that you may know the Divine One of which your soul is but a ray. Know your own mind, and you will have the key to all knowledge.

Algazzli. The highest truths were not to be reached by study, but by *transport* or *ecstasy*, by a transformation of the soul during *Ecstasy*. There is the same difference between this higher order of truth and ordinary science, as between being healthy and knowing the definition of health. To reach this state it was necessary first to purify the soul from all earthly desires and humbly direct the thoughts to our eternal home. The object is *absorption in the Deity*.

Giordano Bruno. God is the Infinite Intelligence, the Cause of causes, the principle of all life and mind; the great activity, whose action we name the universe. But God did not *create* the universe; he *informed* it with life—with being. He *is* universe; but only as the cause is to the effect, sustaining it, *causing* it, but not limited by it. He is absolutely simple without parts. Above and beyond the visible universe there is an Infinite Invisible,—an immovable, unalterable identity, which rules over all diversity. This Being of Beings, this unity of unities, is God.

Spinoza. The Absolute Existence, the substance—is God. From Him all individual concrete existences arise. All that exists, exists in and by God; and can only thus be conceived. Here then the mystery of the world begins to unfold itself to the patient thinker; he recognises God as the fountain of life; he sees in the universe nothing but the manifestation of God, the finite rests upon the bosom of the Infinite; the inconceivable variety resolves itself into unity. There is but one reality, and that is God.

Berkley. The essence of matter is mind. All finite minds are simply the aspects of the Divine Mind.

Kant. He reduced all the varieties of the *ego* to an unconditional unity, viz., Soul, and all the varieties of *non-ego* to an unconditional unity, viz., the world. On looking deeper, he finds that these two ideas presuppose a third—a unity still higher, the source of both the world and of the *ego*—viz., God.

Fichte. The divine life, as alone the finite mind can conceive it, is self-forming, self-representing will, clothed, to the mortal eye, with multitudinous sensuous forms, flowing through me and through the whole immeasurable universe, here streaming through my veins and muscles, there pouring its abundance into the tree, the flower, the grass. The dead heavy mass of inert matter, which did but fill up nature, has disappeared, and, in its stead, there rushes by the bright, everlasting, flood of life and power, from its infinite source. In Thee, the incomprehensible, does my own existence, and that of the world, become comprehensible to me; all the problems of being are solved, and the most perfect harmony reigns.

Schelling. Besides the subject (Perceiver) there must exist an object ; the two are identical in a third, which is the Absolute. This Absolute is neither Ideal nor Real—neither Mind nor Nature—but both. This Absolute is God. He is the All in All ; the eternal source of all existence. He realises himself under one form, as an objectivity ; and under a second form as a subjectivity. He becomes conscious of himself in man : and this man, under the highest form of his existence manifests Reason, and by this Reason God knows himself. The Absolute is the indifference point of the object and subject. The object and subject have only a phenomenal reality. There is but one existence—the Absolute. The Absolute is to be grasped only by *Intellectual Intuition*.

Hegel. Subject and object are both phenomenal. The only thing really existing is the *relation* between them. The perceiver and the perceived are but two terms of the relation, and owe their reality to it.

The short review of some of the leading metaphysicians of the West given above will convince the reader that the Adwaita system is not the exclusive property of the Hindus. It is nevertheless true that this system found its full expression in Sankara's hands, and the addition of the doctrine of Karmic law has made it invincible. As the law of gravitation reigns supreme in the physical world, so does the Karmic law reign supreme in the moral world. Upon it Buddha has founded a system of ethics which has become the guiding principle of one-third of the human race.

Before touching the Adwaita system itself it will not be out of place to go briefly over the whole field of Indian religious thought ; for this will help us to understand more thoroughly the philosophy of Sankara.

The Nyaya Vaiseshika System. The fundamental principle of this philosophy establishes the existence of an extra-cosmic deity of super-human powers. The physical universe as well as all finite beings were created by the Divine Being. Without rejecting the extra-cosmic deity of Gautama, the *Vaiseshikas* busied themselves in analysing the material universe ; they found out that matter may ultimately be reduced to atoms ; the infinite and eternal atoms, moved by the will of God, produced the material universe.

The Charvaka System. The *Charvakas* maintained that life, thought, and energy are mere modifications of matter. In a word they fully resemble the gross materialists of the present age.

The Sankhya System. It postulated the existence of two interdependent entities, *Prakriti* (undifferentiated cosmic matter) and *Purush* (Eternal Mind), the former being the active and the latter the passive principle of the universe. Expansion and contraction of *Prakriti* were

held to be eternal. *Purush* in this system, is compared to a 'lame' man, who can *see* but can not *walk*, and *Prakriti* to a 'blind' man who can not *see* but can *walk*. For creating the universe, the one is dependent on the other. Out of the *union* of these two principles creation arises. The God of the Nyaya System is the author of the universe; the *Purush* of Sankhya Philosophy is entirely passive. The *Prakriti* of the Sankhyas expands and contracts according to its own inherent laws. The *Sankhyas* postulated the existence of many *Purushas*.

Sunyavadi. It teaches that the universe is an emanation from Space (Vacuity). "Nothing that comes out of another thing can come out of it without the previous suppression of that thing," is the main formula of this system.

The Bhagabata System. "Antaryamin Brahmana" is the chief text of this system. (Bri. Up. III, 7). Souls and matter form, as it were, the body of Brahman. Though they are to be looked upon as the effects of *Brahman*, yet they possess individual existence from all eternity; they will never be entirely resolved into *Brahman*. They, however, exist in two periodically alternating conditions. Sometimes they exist in a subtle state by which they are ordinarily known, and there is then no distinction of individual Name and Form. Matter in that state is unevolved (*Avyakta*); the individual souls are not joined to material bodies, and their intelligence is in a state of contraction, non-manifestation (*Sunkocha*). This is the *Pralya* state which recurs at the end of each *Kalpa* and Brahman is then said to be in Its causal condition. At the time of expansion the Lord together with matter in its gross state and the "expanded souls" is Brahman in the condition of an effect. The released souls are similar to those of Brahman; it participates in all the latter's glorious qualities except only Brahman's power to emit, rule and retract the entire world. The chief modern follower of this system is *Ramanujacharya*. His system is called *Bishistadwaita*.

Leaving out of account a few more unimportant Systems, the above may be regarded as covering the whole field of metaphysical speculation of Sankara's time. To understand him properly the chief doctrines expounded above should be carefully borne in mind. Sankara's philosophy has two aspects, (1) Logical (2) Mystical. The province of Reason can never transcend the world of relation. Sankara's rigorous logic shows that there is an Absolute Existence and there it stops. If you like to realize the nature of this Absolute Existence, reason can not help you much. Another faculty undeveloped at present in the mass of mankind should be brought into play by the processes of concentration. The German philosopher Schelling calls this faculty "intellectual intuition." The

Neo-platonists called it "ecstatic perception." Sankaracharya calls it "Samadhi." This treatise being more of a practical than of a theoretical character, we shall pay more attention to the practical side of Sankara's philosophy than to its theoretical side, though the latter will not remain wholly untouched.

(To be continued.)



Gems from Emerson.

NATURE seems to exist for the excellent. The world is upheld by the veracity of good men. Our theism is the purification of the human mind. Man is that noble endogenous plant, which grows, like the palm, *from within outward*. I count him a great man who inhabits a higher sphere of thought, into which other men rise with labour and difficulty. Man is endogenous, and education is his unfolding. Right ethics is central, and goes from the soul outward. Gift is contrary to the law of the universe. *Serving others is serving us*. Each man, by secret liking, is connected with some district of nature, whose agent and interpreter he is. All that is yet inanimate will one day speak and reason. Unpublished nature will have its whole secret told. It is the delight of vulgar talent to dazzle and bind the beholder: but *true genius* seeks to defend us from itself. *True genius* will not impoverish, but will liberate, and add new senses. Life is a scale of degrees. We are tendencies, or rather symptoms, and none of us are complete. We touch and go and sip the foam of many lives. Rotation is the law of nature.

That which the soul seeks, is resolution into being above form, liberation from nature. Speculation tends to a terrific unity, in which all things are absorbed; but action tends directly backwards to diversity. The first is the course or gravitation of mind; the second is the power of Nature. Nature is the manifold. The unity absorbs and melts or reduces. Nature opens and creates. These two principles interpenetrate all things, all thought: the one, the many. One is being; the other, intellect; one is necessity; the other, freedom. One is rest; the other, motion. One is power; the other, distribution: one is strength; the other, pleasure; one is consciousness; the other, definition; one, genius; the other, talent: one, earnestness; the other, knowledge: one, possession; the other, trade: one, cast; the other, culture: one, king; the other, democracy: and if we dare carry these generalisations a step higher and name the last tendency of both, we might say, that the

end of the one is escape from organization, pure science: and the end of the other is the highest instrumentality or use of means, or executive duty.

Each student adheres by temperament and by habit to the first or to the second of these gods of the mind. By religion, he tends to unity, by intellect or by the senses, he tends to the many. *A too rapid unification, and excessive appliance to parts and particulars, are the twin dangers of speculation.*

The history of nations corresponded to this partiality. The country of unity, of immoveable institutions, the seat of a philosophy delighting in abstractions, of men faithful in doctrine and in practice to the idea of a deaf, unimplorable immense fate, is Asia: and it realises this faith in the social institution of *caste*. On the other side, the genius of Europe is active and creative. It resists *caste* by *culture*. Its philosophy was a discipline; it is the land of arts, inventions, trade, freedom. If the East loved Infinity, the West delighted in boundaries. European civility is the triumph of talent, the extension of system, the sharpened understanding, adoptive skill, delight in forms, delight in manifestation, in comprehensible results.

Plato imbibed the idea of one Deity in which all things are absorbed. The unity of Asia, and the detail of Europe, the infinitude of the Asiatic soul and the defining, result-loving, machine-making, surface-seeking, operating Europe. Plato came to join and by contact to enhance the energy of each. The excellence of Europe and Asia are in Plato's brain; metaphysics and natural philosophy expressed the genius of Europe. Plato substracts the religion of Asia as the base. In short, Plato was a balanced soul, perceptive of the two elements; he was a man who could see two sides of a thing. He said: "Philosophy is an elegant thing if any one modestly meddles with it; if he is conversant with it more than is becoming, it corrupts the man."

Plato is a great average man. A great common sense is his warrant and qualification to be the world's interpreter. He has reason, of the philosophic and poetic class, but he has also the strong, solving sense to reconcile his poetry with the appearances of the world. No man ever more fully acknowledged the Ineffable. Having paid his homage, as for the human race, to the Illimitable, he then stood erect, and for the human race, he affirmed. That is, the Asia in his mind was first heartily honoured, the ocean of love and power, before form, before will, before knowledge, the Same, the Good, the One, and now refreshed and empowered by his worship, the instinct of Europe, namely culture returns. and he cries, *yet things are knowable!*

Thus full of the genius of Europe, Plato, said, *Culture*; he said *Nature*. He did not fail to add, *there is also the Divine*. There is no thought in any mind, but it quickly tends to convert itself into a power, and organises a huge instrumentality of means. Plato, lover of limits, loved the Illimitable; he saw the enlargement and nobility which came from truth itself and from good itself and attempted to do it adequate homage; homage fit for the immense soul to receive, and yet homage becoming the intellect to render.

Plato teaches that Beauty is the most lovely of all things, exciting hilarity, and shedding desire and confidence through the universe, wherever it enters, and it enters in some degree into all things. But Plato also teaches that there is another, which is as much more beautiful than Beauty as Beauty is than Chaos: namely, Wisdom, which our wonderful organ of sight cannot reach unto, but which, could it be seen, would ravish us with its perfect reality.

Plato's *Banquet* is a teaching in the same spirit that the love of the sexes is initial, and symbolizes at a distance the passion of the soul for that immense lake of beauty it exists to seek. This faith in Divinity is never out of mind. Body cannot teach wisdom; God only. He constantly affirms that virtue cannot be taught; that is not a science, but an inspiration.

Socrates and Plato are the double star which the most powerful instruments will not entirely separate. Socrates, in his traits and genius, is the best example of that synthesis which constitutes Plato's extraordinary power. The strange synthesis in the character of Socrates capped the synthesis in the mind of Plato.

Plato represents the privilege of the intellect, the power of carrying up every fact to successive platforms, and so disclosing in every fact a germ of expansion. These expansions are in the essence of thought. In ascribing to Plato the merit of announcing them, we only say that he was a more complete man who could apply to nature the whole scale of *senses*, the *understanding*, and the *reason*.

These expansions or extensions consist in continuing the *spiritual sight* where the horizon falls on our natural vision, and by this *second sight* discovering the long lines of law which shoot in every direction. Everywhere Plato stands on a path which has no end, but which runs continually round the universe. Therefore every word becomes an exponent of nature. Whatever he looks upon discloses a second sense, and ulterior senses.

Plato's moral conclusions are more striking examples. He affirms the coincidence of science and virtue; for vice can never know itself

and virtue; but virtue knows both itself and vice. The eye attested that *justice* was best, as long as it was profitable; Plato affirms that it is profitable throughout; that the profit is intrinsic; that it is better to suffer injustice than to do it; that the sinner ought to covet punishment; that *the lie was more hurtful than homicide*; and that ignorance or involuntary lie, was more calamitous than involuntary homicide; that the order or proceeding of nature was from the mind to the body, and that, though a sound body cannot restore an unsound mind, yet a good soul can by its virtue render the body the best possible.

Plato domesticates the soul in nature. Man is the microcosm. All the circles of the visible heaven represent as many circles in the rational soul. There is no lawless particle and there is nothing casual in the action of the human mind. The names of things, too, are fatal, following the *nature of things*. All the gods of Pantheon are by their names significant of a profound sense. The gods are the ideas. Pan is speech or manifestation, Saturn the contemplative, Jove the regal soul, and Mars, passion. Venus is proportion; Calliope, the soul of the world; Aglaia, intellectual illustration.

These thoughts in sparkles of light had appeared often to pious and poetic souls, but this well-bred, all-knowing Greek Geometer (Plato) comes with command, gathers them all up into rank and graduation, the Euclid of holiness, and marries the two parts of nature. Before all men, he saw the intellectual valves of the moral sentiment. He kindled a fire so truly in the centre, that we see the sphere illuminated, and can distinguish poles, equator, and lines of latitude, every arc and node. A theory so modulated, so averaged, that you would say, the winds of ages had swept through this rhythmic structure, and not that it was the brief extempore blotting of one short-lived scribe. Hence it has happened that a very well-marked class of souls, namely, those who delight in giving a spiritual that is, an ethico-intellectual expression to every truth by exhibiting an ulterior end which is yet legitimate to it, are said to Platonize.

The atmosphere of moral sentiment is a region of grandeur which reduces all material magnificence to toys, yet opens to every wretch that has reason the doors of the universe. Almost with a fierce haste it lays its empire on the man. It is the kingdom of the will, and by inspiring the will, which is the seat of personality, seems to convert the universe into a person.

"The realms of being to no other bow,
Not only all are Thine, but all art Thou."

All men are commanded by the saint. The Koran makes a distinct

class of those who are by nature good, and whose goodness has an influence on others, and pronounces this class to be the aim of creation; the other classes are admitted to the feast of being, only as following in the train of this. And the Persian poet exclaims to the soul of this kind:

“Go boldly forth, feast on being’s banquet,
Thou art the called, the rest admitted with thee.”

The privilege of this caste is an access to the secrets and structure of Nature, by *some higher method than by experience*. In common parlance, what one man is said to learn by experience, a man of extraordinary sagacity is said to divine. If one should ask the reason of this *intuition*, the solution would lead us into that property which Plato denoted as *Reminiscence* and which is implied by the Brahmins in the tenet of transmigration. But man must have the courage, nor should he faint in the midst of his researches, for inquiry and learning are all *reminiscence*. How much more, if the inquirer is a holy and godlike soul. For, by being assimilated to the original soul, by whom and after whom all things subsist, the soul of man does then easily flow into all things, and all things flow into it: they mix; and he is present and sympathetic with their structure and law.

This path is difficult, secret, and beset with terror. The ancients called it ecstasy or absence, a getting out of their bodies to think. All religious history contains traces of the trance of saints: a beatitude, but without any sign of joy, earnest, solitary, even sad. Plotinus called it, “the flight of the alone to the alone.” This beatitude comes in terror, and with shocks to the mind of the receiver. “It over-informs the tenement of clay,” and drives the man mad, or gives a certain violent bias, which taints his judgment. Somewhat morbid mingles, in spite of the unquestionable increase of mental power.

M. M. Shroff.

The description of trance given in the last para is not correct. The trance-state is one of Absolute Bliss and not of terror. Nothing but experience can give any idea of it.

Ed., Light.

AHAM BRAMHASMI.



MAN is the miniature universe and he who studies man to the very root and experiences every fact, acquires the knowledge of the whole universe and becomes All-existence, All-knowledge and All-happiness.

Let us analyze the word *Aham* or *I* and see what this simple word teaches us. Every human being of whatever caste or creed, sex or age, applies this word to himself. A word is nothing but a symbol or *Sunga* of some object. When the same word is applied to many objects, they resemble one another not only in their external aspect but their origin is also the same; as for instance—"a jar of earth." All jars whether small or great go under the same name because they have got the same substance, i. e., "earth" in them. Things made of gold are called ornaments which differ in shape and size and have accordingly got different names but they all point out to "gold" as their substance. From this it is clear that the substance though appearing in different forms and going under different names remains unaltered. Gold can never remain as such without any shape, without being round or square, straight or crooked. These are the various *Forms* of gold. These *Forms* are ever-changing; we may destroy the round form and make it straight any moment we like. Again these *Forms* are composed of attributes and the attributes also change with the form. For example, gold when melted exists as liquid, otherwise it is solid; it may also exist in the form of vapour. What is the *real* gold, then, the substance which does not change with the change of attributes and forms? As all attributes are subject to change the unchanging element in gold must be without *Forms* or attributes. The substance of gold, therefore, is formless and without attribute. The substance can not be matter because matter is simply a group of attributes; it must, therefore be spirit or consciousness. It is the spiritual light which illumines the attributes. That which shows the existence of another thing must be consciousness or *Chit* and it is already said above that the substance remains unaltered in quantity, therefore it is both *Sat* and *Chit*. It is *Ananda* or happiness absolute as experienced by *Yogis* in *Samadhi*. Whatever forms gold may assume the substance remains the same. As the lump has no existence without the substance it cannot be considered as a separate object, in the same way as an image in the mirror being wholly dependent for its existence on the object before

the mirror, cannot be treated as a separate object. The image being false has only a nominal existence, but on account of ignorance this reality is forgotten and the mere shadow of that reality appearing before the eye is considered as a real object. This example clearly shows that everything has got two aspects, one primary and the other secondary, the former being real, the latter depending upon it being unreal. But on account of *Avidya* the secondary aspect appears to be real and the primary aspect on which it depends for its existence is totally forgotten.

Let us now find out what object is signified by the word *Aham* or *I*. Is the human body signified by it? Decidedly not, since the object going under the name of *Aham* or *I* separates itself as the owner of the body. Every one says *my* body, *my* eyes, *my* mind and so on. This is a sufficient ground for supposing that, *Aham* cannot be the human body, the limbs, the senses, or the mind, but that it is something which claims mastery over all these. On account of ignorance or *Avidya*. *Aham* or *I* cannot realize this simple truth and so firmly associates with the physical body that it considers itself happy or miserable according as the physical body is in one or in the other condition.

The physical body changes from childhood to manhood and old age but the object called *Aham* or *I* remains constant because no one says 'child *I*,' 'manhood *I*,' 'old *I*,' 'woman *I*.' The sense of '*I*' remains in dream but the physical body is forgotten at that time. There is another proof that the physical body is separate from the object called *I*. In sound sleep there is neither the 'sense of *I*' nor the imaginative body of the dream with its imaginative surroundings nor the physical body. There is nothing but profound peace during that interval of sound sleep and this experience is remembered as soon as 'the sense of *I*' awakes and associates with the physical body. Every one says, "this night I slept happily and did not know where I was." This expression implies the experience both of profound peace and ignorance referred to above. Nothing can be remembered unless one has previous experience of it and as these facts occurring in sound sleep are remembered afterwards, it necessarily follows that though the sense of '*I*' is totally lost in enjoying the peace of sound sleep, '*I*' exists there too. What is this *Aham* then? It is not the *Sthula Sarira* of the waking state, it is not the *Sukshma Sarira* of the dreaming state nor is it *Agnana* (ignorance) called *Karana Sarira* which is felt in the state of deep sleep. Things in a dark room cannot be seen without light and as the ignorance or darkness of sound sleep is experienced by *Aham* or *I*, it cannot be anything but *light* or *Chaitanya*. It remains shining in the waking, dreaming,

and sound-sleeping states and also in the fourth state called *Samadhi* experienced only by the *Yogis*. Therefore it must be both *Sat* and *Chit*, and everything up to *Karana Sarira*, *Asat* and *Achit*, i. e., non-existing and non-shining. When *Aham* is buried in sound sleep it becomes shrouded with *Agnana* or ignorance. This ignorance or darkness is done away with in *Samadhi* and then nothing but *Satchidananda* exists. This *Satchidananda* is the object signified by the word *Aham* or *I* and it is the *Paramatman* or *Parabrahm*, the very root meaning of which signifies the all-pervading and ever-shining light. This is the real self of man as shown above in the case of gold and everything besides is unreal having only transitory and nominal existence. The world comes out of this reality, it exist in it, and it finally merges in it. What is *Asat* or non-existing cannot be *Sat* or existing except by illusion or *Maya*, as a rope is mistaken for a serpent, a burning sandy plane for water, or a tree for a person in the dark. The rope, the sandy plane, and the tree remain as they are and yet appear as serpent, water and man respectively on account of ignorance. Can these altered forms be said to be truly existing or are they separate objects? Never. A thing may have different names and different forms as ornaments of gold or jars of earth but the substance remains unaltered as has been clearly shown above. The substance of gold has been proved to be *Satchidananda* and the analysis of *Aham* or *I* brings us to the same conclusion. By similar reasoning we can arrive at the conclusion that the whole universe is *Satchidananda Parabrahm* and all things are named after this real substance but on account of ignorance strengthened by thousands of births and rebirths the real substance is lost sight of and man is satisfied with its shadow and calls it a real thing. It is not possible to get rid of this ever-existing ignorance or *Avidya* except by *Bhukti* or *Gnana*. These cannot be secured unless one is a staunch believer in the truth of things and performs the *Karmas* prescribed in the *Shastras* without any selfish motive, i. e., only for God's sake. When the purification of the mind is complete, *Paramatman* manifests itself in the form of a Guru or spiritual guide who gives him *Paroksha Gnana* (ultimate knowledge) and the way which enables him to realize it in his own self. A student must undergo a severe course of training to acquire complete mastery over his body, senses, and mind. He should lead a holy and moral life and bring the instructions received by him into practice at every moment of his life and correct himself accordingly. This is the only way to recognise one's own self or *Atma*. When self is recognised he becomes *Brahm*.

Dehavimana bidhusta bignata paramatmani

Jatra jatra mano jati tatra tatra samadhyah.

When the *Aham* of the body is totally destroyed the *Paramatman* is known and then the mind experiences the happiness of *Samudhi* every moment, wherever it goes.

RAGHUNATH GANESH NAVLEKAR, B. A.

A Study of Bhagabat Gita.

CHAPTERS X, XI, & XII.

THREE words, viz., *Jivatma*, *Pratyagnatma*, and *Paramatma* are of frequent occurrence in Hindu religious books. *Jivatma* is the sense of ego connected with the ordinary states of our consciousness; *Pratyagatma* is the universal Ego called *Narayana* in the Shastras; it is the Ego of our Ego, the *Atma* of our *Atma*. *Paramatma* is the *Atma* of even the universal Ego or *Narayana* which word radically means *the support of the Jivas*. *Narayana* is our *Atma*, but *Paramatma* is the *Atma* of *Narayana*. *Mahavishnu* is another name for *Narayana*. Sree Krishna is regarded by the Hindus as the *avatar* of *Mahavishnu*. Sankaracharya, in his introduction to the Gita says, "The First Being Vishnu called *Narayana* in order to maintain the preservation of the universe and to protect the Brahmins and Brahminism on earth took birth as Krishna in the womb of *Devaki* as the son of *Vashudeva*." Chapters X and XI are concerned with the description of the various aspects of *Narayana* as manifested in Nature. For our remarks on the opening eleven slokas of this chapter we refer our readers to the criticism of Chapter IX. In Sloka. 15 it is said that it is impossible for the phenomenal *Jiva* to know *Narayana*, the Support of all. *He Himself knows Himself*. How is it possible for *Arjuna* to know *Krishna*? In reply to this query it is said that the manifestations (*Bibhutis*) of *Narayana* should be made the object of concentration. The Tenth Chapter is, therefore, called *Bibhuti Yoga*. Contemplation of the grand manifestations of *Narayana* in Nature will purify the mind and will eventually bring it to the state of absorption. From Slokas 21 to 42, Krishna identifies himself with the grandest and noblest objects of Nature and Mind and concludes at last by saying that the whole *Jugat* (universe) is his manifestation.

Chapter XI, treats of the *Vishwarupa* or the *Birat Murti* of *Narayana*. This Chapter is the practical side of Chapter X. *Arjuna* is here made to realise the *unity in the diversity of nature*. Sloka 15 of

this Chapter contains the phrase "*Brahmanamishum Kamalasanusthum*." In the Hindu Shastras Brahma is said to have taken his birth from the *Navi Padma* of *Narayana*. What is meant by this *Padma* (Lotus) and why is Brahma described as seated in a lotus. The above description is highly suggestive and poetic. In the 10th *Adhyaya* of the third *Skandha* of *Bhagabat* the *Padma* (Lotus) is identified with the universe. The word *Narayana* represents two things; it is derived from two different roots; by the one it means the support of the universe and by the other it means the "waters of the deep." Taking the latter meaning we see that the universe is represented as a Lotus in *Narayana*, the Eternal Ocean. As the universal mind (Brahma) permeates the universe he is represented as seated on the Lotus. Just as the individual mind of a *Jiva* is seated in the lotus of the heart, so the universal mind (Brahma) is represented as seated in the lotus of the universe. The basis of this universal Lotus is *Narayana* the great spiritual Ocean. At the dawn of evolution a lotus appears in the infinite Ocean of Chit (consciousness) and in *Mahapralaya* this lotus disappears. It is the Lotus of the Universe. *Narayana* viewed as the creator is called *Brahma*, as the preserver he is called *Vishnu*, and as the destroyer he is called *Shiva*. In the microcosm, our mind is *Brahma*, our intellect *Vishnu*, and our ego (the sense of "I") *Shiva*. The remaining Slokas of this chapter do not call for notice.

The twenty Slokas of Chapter XII. treat of *Bhukti Yoga*. This *yoga* is common to all religions of the world. *Bhukti Yoga* involves three principles, (1) avoidance of vice, (2) cultivation of virtue, (3) absolute reliance on God for deliverance. The above *Yoga* is suited to the mass of mankind; by Sankara, it is regarded as the absolutely necessary step for attaining *Gnan* (the knowledge of self). The grand principle which underlies Hindu religious philosophy is as follows: "*At first practise Bhukti Yoga (otherwise called Karma Yoga); from it will follow the purification of the mind; and lastly from the purification of mind, Gnan (knowledge of self) will naturally follow.*" *Bhukti Yoga* appeals to the emotional side of man, *Gnan Yoga* to his intellectual side. As the religious sentiment is essentially of an emotional character, *Bhukti Yoga* will always be found suited to the mass of mankind. *Gnan Yoga* appeals to the intellectual side of man, it is, therefore, suited to the philosophic few. This fact is clearly stated in the opening Stanzas of the twelfth chapter. Even the *Gnan Yogi* shall have to reach the *Nirakara* (limitless) Brahmi through Him. (Sloka 4). Moreover *Gnan yoga* is extremely difficult for the embodied *Jivas* (Sloka 4).

From Sloka 9 to 11 different kinds of *Bhukti yoga* are mentioned

according to the capacity of different individuals. In the first place, concentration on the physical body of Narayana as *avatar* is recommended in Sloka 9. It is said that practice will make concentration perfect; failing to practise concentration the *Mumukshu*, is recommended to practise all religious observances such as fasts &c., and to bring about the state of "God-intoxication" by singing and dancing. Such is the interpretation of Sankara of the phrase *Mutkarmaparumo* of Sloka 10. Failing to practise the second method the tyro is recommended to *work without looking to the fruit thereof*. These are the three different kinds of *Bhukti yoga* given in Chapter XII. The remaining Slokas of this Chapter are taken up with the description of those moral qualities which should decorate the true devotee like so many ornaments. Here ends the second group of six Chapters which contains the special teachings of Sree Krishna to his favourite disciple Arjuna. The last group from the 13th to the 18th is important on account of its practical nature. In the concluding group morality predominates over metaphysics.

Annie Besant's Oration on Death.

THE masterly exposition of theosophic thought, by Annie Besant, on the ever mysterious theme of "Death and After," was interspersed with oratorical gems that defy transcription, since it is only the speaker's voice and tangible grace of presence that completely illustrates her power and meaning. But between the frequent recurrence of the rich positive climax the following substance of her clear analytical thought was gleaned:—

Death is at once the most certain and least realized of all things. Every one knows intellectually that he must die; nature all around him exclaims it, but he does not let it affect his conduct or occupy his thought. The whole of life is spent as though this fact were a dream. He veils it away from his sight because it does not please his sense. He only takes it per force on the seventh day as an inevitable concomitant of his religion and lives six days in the week as though the seventh had no vital importance whatever. He attends to it out of duty and not because of real interest or as entering into the basic elements of his existence. The idea of death is repugnant and therefore incomprehensible. And this is no marvel since this life is the only life known practically to the majority. Everything else seems vague and doubtful and unreal. Hence he

keeps it out of his mind as much as possible, shrinking from the super-sensible and unknown and therefore terrible. In order that I may be clearly understood in the use of terms too frequently defined but vaguely, I must state the vital difference between Theosophy and religion, for there is a difference. Theosophy holds that all that is worth knowing, can be known and must become a matter of knowledge, while religion is satisfied to take things as a matter faith. Ordinarily Theosophy and Occultism also make a difference. To the occultist the invisible is real; he has experimented with and knows from actual contact the powers and faculties of a region in the universe that to the ordinary man are totally unknown. Theosophy believes him because it follows him mentally with a rational analysis but has not the time to explore the domain partially for itself. Let us take a simple illustration in the discovery of America by Columbus, who, 400 years ago, set out on his voyage towards unknown lands; he came and saw this continent, made maps of it and returned to Spain from whence he started. When he arrived in his native land, you may classify his people into three sets analogous to those of my argument. First, the people before the voyage had been made, who believed his allegations to be a myth, the crazed glimmerings of an unsound mind, and to them the idea of another continent was but the wildest of dreams, an utter impossibility. The second constituting of that body of persons who stayed at home in Europe and to whom Columbus showed the maps he had made of the new country, and who therefore learned something about the discovery by what was related directly by the observers; and the third class, the observers themselves who possessed their knowledge from personal investigation, having secured it for themselves. Now, what I shall say to you tonight has been secured in just the same way. I lay before you the maps, part of whose contents I have obtained myself from personal observations made in this land beyond our immediate physical vision, and part of which is revealed by others who have made that voyage and returned.

Understand then that it is entirely possible for a living being to leave the material body which encases him and thus for a time released make observations of the beyond, return to the body and impress his observations on his physical brain to become part of his memory. For ethereal matter forms part of the nerve cells of the body and when this grosser vehicle is tired or weary or worried, or anything has diminished its vitality, it is in a state to be impressed and to become conscious of the finer vibrations. It is when in this state that man comes in contact with other ethereal bodies, and some degree of such astral perception is within all men's experience. Perhaps the most frequent is the momentary

appearance of the ethereal body projected by the thought of one dying to some one that is dear. This is what the Scotch call *wraith*.

If it were not for the cowardice of men and women who think themselves brave, our knowledge on these matters would be centuries in advance. But as soon as one dares enunciate an unfamiliar law of nature he is ridiculed and denounced. Take Galvani, for example, who discovered the electrical action in the legs of dead frogs. He made a grand sacrifice of himself to the ignorant world, and so with many others who have never been afraid of what nature said.

It is only when strange laws have been undeniably proven over and over again that the timid public comes forward and exclaims: "why of course its true, there has been lots of evidence a long time."

Now those who have gleaned positive knowledge as to higher laws of life claim that man himself is a spiritual intelligence dwelling in the body for experience.

There are three garments which this soul wears during its earth life, and death is merely the shaking off of these coverings. First is the material body, which we all know and have constantly before us. Second is the astral body, the ethereal double of the material body. It is a part of the surrounding ether and it is related to him just as the ether which surrounds the universe is related to it. It is the reservoir of electricity and magnetism and of vital force. The astral can be seen by you with your eyes and is perceptible to your sense of touch. You can see it and you may feel it. It has a fleshy touch. But what if you could not see it, nor feel it? Would this be proof that it did not exist? There are persons whose eyes are so constructed that they can perceive the violent rays of the solar spectrum, but if such light were turned into this room it is probable that every one of us here would be overcome by darkness. Huxley, the great biologist, realizes that there may be beings around us that we cannot know. Prof. Crooks, one of the most eminent men of science of Europe, admits that there are vibrations of light in the universe not apparant to us sentient beings. Such creatures as are susceptible to these rays, he states, exist practically in another world than ourselves. To one born deaf and blind there is no point of contact with our world, and to him there is no such world recognized. This is practically the case with the majority whose senses are not developed for astral perception.

The astral is the ethereal body, and it belongs to the ethereal sphere; when it moves out of its physical frame it is still connected with it by a thread; the physical body is perfectly comatose, it lies stiffly in a state of coma, the pulse pulseness, the breath so far gone that it will

not dull a mirror held over the mouth, the heart's beating just perceptible to those delicate instruments invented for that purpose.

The fact of the projection of this astral body, like the fact of the hypnotic state, being possible of production, has now passed beyond dispute. It is established just as is any other fact in nature.

Professor Crookes, whose word on a question of chemistry or kindred science is accepted without question by his fellow scientists, recently made this experiment, and he states the fact, writing it over his own name. There were three persons in his library—himself, his secretary and a medium. He locked the door and put the key in his pocket. The medium reposed on a sofa, the astral was projected, and the doctor saw it on the opposite side of the room, perceiving the medium on the sofa at the same time. Now, Professor Crookes is either not sane in stating that, or he is deliberately deceiving the public. If you will accept a man's statement upon a question appertaining to radiant matter of chemistry, why will you not accept it upon a question of another sort when the statement is made with equal positiveness?

There are those who by reason of their own ignorance, feel they have a right to deny the possession of knowledge to others. The only right a person without knowledge has, is to suspend his judgment; he has no right to deny the knowledge I claim to possess until he has himself investigated.

The astral body is also projected through trance—whenever trance occurs it is projected. This sometimes occurs also in dreams. Dr. Roche hypnotized a man and performed what he called "externalizing sensation." He drove the sensibility of the subject to a point some distance from the body, then inflicted a wound upon that point; instantly the wound appeared upon the dormant body of the subject. This was regarded as very marvelous; it was certainly very dangerous; but it was simply the projection of the astral body to that point and the wounding of it, which would, of necessity, reappear on the body.

The astral is short-lived upon physical death. Upon the occurrence of death it slips out of the body, spans its cord and hovers about the body until the body decays with it. A lady friend of mine in London possesses this ethereal sight when in a state of mental worry or annoyance. She is a materialist. A lady friend of hers died and she saw the body for weeks after; perceived it undergoing its process of decay. It was a most horrible experience and exceedingly unique, and she was unable to account for it or to understand what it was. A knowledge of the astral would have explained it all.

Each molecule of the brain is surrounded by waves of ether, and as

each molecule is in a motion produced by thought, the waves of ether surrounding it must be affected by that motion and in turn affect others, and other waves of ether in an ever-widening circle. The Theosophist believes that through the continued action of these waves of ether thought transference is effected. And he believes, also, that out of that ether which he scientists show as existing in and permeating matter and the body, giving birth to the magnetic forces, is formed the astral body which envelopes the soul and forms a bridge between it and the material frame.

The third garment of the soul is the passional and emotinal nature of man, formed of all the necessities and instincts, impulses and desires and appetites of the material body.

The casting off of the physical is but the first stage of death—that physical body which brings us into nearer kinship than we imagine, with those who surround us. For the constant change of the molecules of the body make of it a very fluctuating instrument with a steady influx and outflux of substance so that within the short period of seven years not the minutest particle remains the same. The constant outward streaming of the molecules of my body upon which I have put the impress of the kind of life I live, and the constant streaming into mine of the molecules of your body, impressed with your mode of life, produce an inevitable physical brotherhood of all men and women.

Now, when the soul has cast off these physical and astral bodies and stands clothed only in the body of desires, its length of life in that state depends on the kind of life in has lived in the body. Starve the animal emotions and passions of the body and the sooner will the soul disentangle itself from that which holds it down and pass on into the life of repose and assimilation, of all the experiences through which it has passed while on earth, thus preparing itself for another incarnate life. In its higher realm the soul digests and assimilates the immortal knowledge it has gained while on earth, and when it is born again possesses what it has acquired in the shape of character. This explains the difference between your Shakespeare and your savage, your Newton and your Newgate culprit. It is unreasonable to suppose that their difference are the production of accident or are drawn from parents. What a soul gains while on earth it retains, and it accrues to its benefit when it takes upon itself another earthly body.

When a man can feel that he possesses an immortal soul, that it is a thing which by his making grander and grander, it shall be the better in a future earth-life, then men will understand themselves, and will realize what it will mean for us to aid the soul in gaining its own kingdom. Life

will become to us sublime, part of an immortal destiny in which this earth-life is merely one lesson in learning how to live, and death the doorway to another existence which in its turn is but another lesson; and we will understand that man is a being whom death can not touch, the royalty of whose spiritual nature will grow more and more brilliant as life succeeds life, until he will become in form as in reality the essence of divine life and the object of the universe will have been secured.

The New Californian.



Spencer's View of Caste System.

SPENCER sees an everlasting rhythm of evolution and dissolution, expansion and contraction, not only in each organism, vegetable or animal, in the aggregate of organisms, thought and geologic time, in the mind, in society, in all products of social activity, but also in the innumerable solar systems comprising the whole of the universe. "Evolution" and "dissolution" as used above are equivalent to the *Mahamantwara* and *Mahapralya* of Hindu Philosophy. By evolution, the homogeneous or the uniform becomes the heterogeneous or differentiated. This process of differentiation, in course of time, tends to sharpen and make more definite the existing differences whether in a single organism, or in the solar system, or in society. We can not refrain from quoting his own words below:—"The successive phases through which societies pass, very obviously display the progress from indeterminate arrangement to determinate arrangement. A wandering tribe of savages, being fixed neither in its locality nor in its internal distribution, is far less definite in the relative positions of its part than a nation. In such a tribe the social relations are similarly confused and unsettled. Political authority is neither well-established nor precise. Distinctions of rank are neither clearly marked nor impassable. And save in the different occupations of men and women, there are no complete industrial divisions. Any one of these primitive societies, however, that evolves, becomes step by step more specific. Increasing in size, consequently ceasing to be so nomadic, and restricted in its range by neighbouring societies, it acquires, after prolonged border warfare, a settled territorial boundary. The distinction between the royal race and the people, eventually amounts in the popular apprehension to a difference of nature. The warrior class attains a perfect separation from classes devoted to the cultivation of soil, or other occupations regarded as servile. And there arises a

priesthood that is defined in its rank, its functions, its privileges. This sharpness of definition, growing both greater and more variously exemplified as societies *advance to maturity*, is extremest in those that have reached their *full development* or are *declining*. Of ancient Egypt we read that its social divisions were precise and its customs rigid. Recent investigations make it more than ever clear, that among the Assyrians and surrounding peoples, not only were the laws unalterable, but even the *minor habits*, down to those of domestic routine, possessed a sacredness which insured their permanence. In India, at the present day, the unchangeable *distinctions of caste*, not less than the constancy in modes of dress, industrial processes, and religious observances, show us how fixed are the arrangements where the *antiquity is great*. Nor does China, with its long-settled political organization, its elaborate and precise conventions and its unprogressive literature, fail to exemplify the same truth."

From the above it will be evident that caste system is a *passing phase* of the law of evolution. It is a short-sighted presumption to say that Brahmins were the originators of this system; this is the natural remark of half educated people unacquainted with the philosophy of history. The Shastras plainly say that this system will gradually disappear with the advance of the *Kali* age. The *Tantric* view is very lenient as compared with the view presented by *Manu*, whose code was compiled for a different order of things altogether.

Now in the present *Kaliyuga* we see Hindu Society in a state of disbandment. The four castes are running pell-mell towards one goal—lucre; and have left their natural avocations. Time has made them do so. Now the strict injunctions to follow one's own *Barnasram Dharma*, as of yore, will not stand. The Brahman has become degenerated and in many instances we see a *Sudra* beating him on his own ground. The *Tantras*, the authorized Shasters for the *Kaliyuga*, acknowledge this, but it by no means follows that there will remain no more distinction of castes in the opening of the *Kaliyuga*. The high authority of *Mahanirvan Tantra* in specifying the duties and pursuits of Humanity in *Kaliyuga* orders the following arrangement:—

There will be five castes with the advancement of *Kaliyuga*, the *Brahman*, *Khettria*, *Vaisha*, *Sudra* and *Shamanya* (belonging to neither of the four, a common or a foreign extract). There will no longer remain the five *asrams* as in the previous Yugas, but they will be replaced by the two *Garhastha* and *Vaikhuk*. As the key to the Vedas will be lost and the majority of Brahman's degenerated, Vedic principles will be obsolete. The *Tantric* mode will come in vogue. The

Sudra and even the Shamanya will in common with the Brahman be free to perform all religious rites. In religious matters, the principles of *Agama* do away with caste system, but in social observances possible adherence to caste rules is enjoined. There is a general laxity in the direction of the duties of each class, which is strangely in accord with the needs of the times. The Brahman may in case of incapacity earn his livelihood by the means which a *Khettria* or *Vaisha* should adopt; and so on with the other castes. This is perfectly in harmony with the changed circumstances of the present times. But the *Tantra* nowhere sanctions the violation of caste-rules; on the contrary it states in unmistakably clear language that the different castes should try their utmost to live within their respective bounds. Only in religious affairs they are placed on an equal basis with the Brahmins.

Thus we see what is most demanded has been conceded to. No ground for just grievance has been left. But it is unwise to vanish caste system away in the manner attempted by modern reformers. Let it disappear naturally. It is extremely injurious to try to make things even when there is real natural difference. We will conclude this by quoting the following lines from Herbert Spencer for the clear vision of those short-sighted reformers who are so desirous of struggling against Nature.

"You need but look at the changes going on around, or observe social organisation in its leading peculiarities to see that these are neither supernatural nor are determined by the wills of individual men as by implication historians commonly teach; but are consequent on general causes. The one case of the division of labour suffices to show this."

And again, "The failure of Cromwell, permanently to establish a new social condition, and the rapid revival of suppressed institutions and practices after his death, show how powerless is a monarch to change the type of the society which he governs. He may retard, he may disturb or he may aid the natural process of organization: but the general course of this process is beyond his control." Spencer's Essays Vol. I. p. 387-88.

A. H. B.

Sree Sankaracharya.

AS there are certain epochs in the world's history that stand out distinct and prominent, signalling great events which form landmarks in the chronicle of the world, where we turn over a new chapter in the history of the eternal progress of mankind; so do we find at intervals the appearance of men on the stage of the world with whom these events are connected, who by the native strength and energy of their genius

and the more than human force and influence of their divine character mould and guide for the regeneration and well-being of mankind,—forces which but for their interference would have carried havoc to the very heart of every human institution ravaging and destroying every vestige of all that was good, noble, and beautiful in it; such personages in the world's great battle-field, are invested with nothing short of divinity in rare cases, are considered by the Greek, Hindu and other ancient mythologies as Gods, demi-gods and incarnations. Church and religious institutions dominate them as saints, apostles and prophets, history records their names as heroes, and chivalry clothes them with knightly grandeur. Such are these men, “the salts of the earth”—who by their human lives help towards the fulfilment of the end of divine providence in guiding the destinies of the nations on earth.

As the great Buddha came into the world to reclaim the Arya Society from the ruin and degradation consequent on the tyranny of misdirected Brahmanism on the eve of the decline of the Vaidic religion and to restore it to its pristine glory; as the divine Christ took his birth in order to protect the fallen Jews and neighbouring nations from the dreadful vices, rancorous ill-feeling and bitter malice among the Pharisees and the Seducers, and to give a religion of peace, love and good-will to mankind; as the chivalrous champion of truth, Martin Luther, was born at a time when the whole of Europe was trembling and smarting under the tyranny of the Pope,—revelling in the pride of riches and power—in order to free it from the yoke of religious slavery, as four hundred years ago, the advent of Sree Chaitanya, the incarnation of Love and Faith was necessary to rescue down-fallen Bengal from the hands of the terrible, iron-hearted *Tantriks* of the time, so when on the decline of Buddhism Indian Society reached its lowest state of degradation and disorder by indulging in the ruinous doctrines of *Sunnavaada* and *Vignanaavaada*, the great Sankara came to restore the balance between *Gnan* and *Karma*. We will try to present to the reader a succinct history of the life of such an acute philosopher and reformer of superhuman force of character.

In all probability he was born at the end of the 6th century or the beginning of the 7th century of Saka era. His life is described in Sankara Joy, Sankara Digbijoy, Sankara Bijoybilash, Kerol Utpatti and many other books. Like all divine men the birth of Sankara is surrounded with miraculous stories. There lived in the little village of Chidambar in the province of Kerole a holy Brahmin of the name of Biswajit (alias Sivaguru) and his virtuous consort Bisista Devi, the daughter of Maghamandhu. It is told that this pious pair, though, for years

worshipping Maheswar, were denied the pleasure of seeing the face of a son. The childless Biswajit began to dislike the world and leaving his wife went to the forest to spend the remaining days of his life in meditation. His pious consort, on the other hand, dedicating her life and soul to the *Chidamvereswar*, devoted herself to his worship. Being pleased with the uncommon faith and devotion of the lady, the deity one day in the presence of all the worshippers present in the Mandir, entered her womb as a lustrous blaze of light.

The people of Chidambar hearing of the conception of the pious lady excommunicated her as unchaste. Besistha Devi had all along considered herself as pure in soul and body. Yet unable to bear the shame, dishonour, and persecution which followed this abnormal event, she conceived the idea of putting an end to all her troubles by doing away with her life any how. Just about this time one night the lady's father had a dream in which he was accosted thus, "Bhagavan Pinakpani (Siva) is living in the womb of thy daughter as Sankara. Be thou on thy guard that her life be preserved." On the morning he with a cheerful heart divulged the dream to all and this saved his guiltless daughter from shame and death. Another story runs to the effect that Sankar's father never renounced the *Grihasthasram*. The pair being childless even in their old age, forsook food, sleep and pleasure and taking only sweet ambrosia of the feet of the God of Chidambar in order to keep their body and soul together devoted themselves to the severest austerities in worshipping the Siva Linga.

Their frame had been reduced to skeleton, their eyes sank in their sockets and yet their austerities continued; once as Sivaguru was lying senseless, very weak and prostrate by hunger and thirst, Mahadeva approached him in the form of a Brahmin and accosted him thus: "Pleased with your worship I have come here. Tell me what your desire is. I will fulfil it." On this the Brahmin prayed for a son who would be famous, possess many qualities and be the ornament of his house. Mahadeva disappeared saying, "Let that be." Sivaguru told everything to his consort and returned home with her. In proper time Besista Devi conceived and ten months after Bhagavan Sankara came into the world, lustrous like the full moon,—the idol of his parent's heart with hands and feet bedecked with the auspicious signs of *Shankha* and *Chakra*, his head adorned with the emblem of a *trisul*. Even in his infancy was visible every vestige of those transcendental powers which adorned his future life. History presents no brighter record of such great intellect and mighty influence as Sankara's. What he once heard, he never forgot in his life! The formidable array of Shastras that his grand intellect

devoured within the 8th year of his boyhood might dismay any ordinary heart but any one who has read, in Mill's Autobiography the intellectual facts which he achieved in his boyhood or those done by Mr. Gladstone of England, will surely consider these possible in a higher degree in the case of one who was undoubtedly a far greater intellect than the two.

In his eighth year he was invested with the "sacred thread," after which he engaged himself in the study of the holy Vedas. The boy Sankara could comprehend, with the help of his extraordinary intellectual powers, all the higher truths of the Vedas. In a short time he mastered the Shastras completely and acquired uncommon knowledge in the Vedas and Vedanta, to the great wonder and satisfaction of his tutor and fellow-students. He had to meet many untoward circumstances after the death of his father which occurred in his 12th year, yet his love for the Shastras, instead of diminishing glowed brighter in his heart day by day. His disciple Anandagiri says, "Our Acharjya is like unto the divine *Kalpa* tree flourishing on earth, the giver of everything to the *Devas* and *Naras*. A *Brāhma* in the Vedas, a *Gargya* as regards the *Sarungas*, in determining the acutest significance of the Vedas he is as the god priest *Bṛhaspati*, in the *Memansa* (solution) of the Vedic *Karmakanda*, a *Jaimini*, and verily a *Vyasa* in the *Gyanakanda*. From his childhood Sankara had a settled conviction that the only path to attain *Moksha* is the *Sanyasa Dharma*. Perceiving that the object of the boy is to relinquish the world and to be an ascetic, the mother tried her utmost to get him married but to no avail. Sankara on the other hand essayed hard to be allowed to forsake his mother, but how could a helpless mother remove with her own hands from her bosom the idol of her heart, the only stay in her old age. Sankara could not succeed in his desire. At last an unusual event brought about the fulfilment of his cherished desire. One day, he and his mother went to a relative's house. They easily walked across a shallow river in their way. But on their return home they found the river swollen with the rains. They waited for a short time and when the water subsided, they descended down the bed. But lo! the river again swelled and when they reached the middle of the river the water closed in upon them and they were in the water up to their very neck. The current of the stream gradually increased in strength when neither any advance forward nor retreat backwards was possible. Sankara, by a happy hit of his intelligence, taking the advantage of the circumstance told his mother, "We two are going to die a watery death, if you permit me to become an ascetic, I may with the blessings of God try to save ourselves." The poor mother consented and Sankara swam across the river with his mother. Surely events like these are brought about by the divine hand of God, to fulfil the benignant end of his providence. The great Sankara walked round his mother according to Hindu rites and taking the dust of her feet on his head bowed down with reverential feeling, and started from home to fulfil his divine mission on earth.

(To be continued.)

B. K. BOSE, M. A.

"That Art Thou."

Chhandogya-upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

THE LIGHT OF THE EAST.

VOL I.]

JUNE, 1893.

[No. 10.

Keynotes.

TWO elaborate papers on Vegetarianism will be read at the Whole World's Vegetarian Conference at Chicago by Dr. Holbrook of New York and Revd. A. T. De Learsy, D. D., rector of Como, Miss, respectively.

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We have received the April number of "Food, Home and Garden,"—a monthly Journal published by the Vegetarian Society of America. The aim of the Journal is the propagation of *Ahimsa Dharma* throughout the civilized world. What a contrast between India and America! In the former every noble scheme, every great thought is stifled to death for want of public support, while in the latter Vegetarianism alone has a literature of about five hundred works and about a dozen magazines!

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Looking around us we find that the social condition of the Indian people is appalling. The civilized world will be shocked to learn that there is a wide-spread and shameful institution in Bengal called *Kulinism*, under whose shelter a man may marry as many wives as he likes, sometimes more than fifty or sixty. The wives are not at all supported by their common husband and are visited very rarely by their so-called

lord. Even the name of this peculiar institution is not mentioned in the *Shastras*. For the sake of humanity the social reformers should take up this subject and ask the Government to suppress this awful practice by legislation. The *Kulins* are the pests of society and *Bullalsen*, the founder of this pernicious institution, was no doubt the very incarnation of Satan himself.

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The unity of the various races inhabiting India should be the object of every true reformer, religious, social, or political. The millions inhabiting this ancient land should be made to understand that they have only one religion and one *soul*. In the second place, they should have a common social institution purely Hindu in its character; they should also have common political interests; and lastly they should have a common language, *Prakrit*, for example. With the first of these five means for bringing about national unity the "Light of the East" is concerned. The only way in which this object is to be attained is to bring about a revolution in the mind of the people. There are men who think that theory and practice, thought and action, are different things altogether. Not so. *Action is simply thought realised*. Action follows conviction. All we have to do is to convince the people and action will naturally follow. Societies, tracts, pamphlets and magazines clearly expounding the truths and principles of Hindu religion are not theoretical nonsense as some suppose but they are the seeds from which will spring the moral conduct of the nation. The educated Hindu community should be little altruistic in supporting every noble movement for the good of the nation. India has forgotten the value of *unity*, and if she wishes to occupy a place among the great nations of the world, her sons should learn to appreciate the value of national unity.

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As many men so many theologies but religion is one.—*Parker*.

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As the needle of the compass always points to the north though the ship is disturbed by furious tempests and surging waves, so the mind of man should always be turned towards God even amidst the whirlwind of *Karma* and the tempest of passions.

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Every place is the place of (divine) love whether a church or mosque.—*Hafiz*.

According to the *Mahabharat* Truth (*Satya*) is composed of the following aspects :—(1) Speaking Truth, (2) Perfect equality. (3) Curbing the evil propensities of the mind. (4) Having no envy. (5) Forgiveness. (6) Putting up with insult. (7) Having no anger. (8) Charity. (9) Meditation. (10) Generosity. (11) Presence of mind. (12) Universal sympathy. (13) Harmlessness.

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It appears that *yoga* is not confined to India alone. We read that Socrates stood looking up to the sun for a whole day after the battle of Delium in which he fought as a soldier. Plotinus used to practise concentration. The great historian Gibbon says that the Christian fathers used to concentrate their attention in the middle of the heart.

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The attempt to give the idea of Brahman to a person who has never practised *yoga* is like the attempt to give the idea of the taste of sugar to one who has never relished sweetness in any form.

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From the Hindu point of view the horoscope of Mrs. Annie Besant gives the following striking result : Saturn, in the rising sign Pisces, will make her die an excellent death in good old age, and will make her the chief of a party and wealthy. Mars in Aries, the second house from the rising sign, induces a person to acquire wealth either by trade or science or by agriculture. In the present case Mars is the lord of the 9th house, the place of religion ; consequently religion will be one of the means of her earning. *Rahu* in conjunction with Mars makes it yield only its good effects. Jupiter in the fifth house in its exaltation place makes her a person of surpassing intelligence, religious, versed in the *Shastras*, and a little proud. The moon in the same house produces a like effect and makes the native wealthy. Moreover the conjunction of Jupiter and Moon in Cancer produces the well-known *Jiva-yoga* which is sure to make the native, wealthy, respected, religious, famous and of long life. The Sun in the 7th house will make her travel great distances and will deprive her of the pleasures of love. The conjunction of Venus with Sun in the seventh house, the house of love, also yields the latter result. Mercury in the 8th house will make her remain in the full possession of consciousness at the time of death which will be a very peaceful one. Further the lord of the rising sign in the fifth place will make the native *imaginative* and *intelligent*; the lord of the 2nd house in its own place produces *wealth*; the lord of the third house in the 7th will make her

travel long distances. The lord of the fourth house in the 8th presages misfortune to *father*, quarrel on account of land or loss and danger of *landed property*, fall from vehicle and grief; the lord of the fifth house in the fifth makes the native the *ornament of her family*; the lord of the 6th house in the 7th makes the native lose the *object of love* by death or otherwise. The lord of the 7th house in the 8th also produces the above result; the lord of the 8th house in the 7th also produces the same result. The lord of the 9th house in the 2nd will make the native earn wealth by learning and religion. The Lord of the tenth house in the fifth will make the native renowned and respected for intelligence and learning. The lord of the 11th house in the first will give the native many sincere friends; the lord of the 12th house in the rising sign will give her a trace of gout.

The above is the chief result of a rough examination of the horoscope of Mrs. Annie Besant.

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The Hindu does not value rank, but he values holiness; and hence no power, no character, no pedigree can make even the highest sovereign equal to the poorest Brahmin. Clothed with the noble insignia before which the proudest of the proud have humbled themselves, the ideal Brahmin, what with his genius, his love, and his wonderful unselfishness of purpose, has been the object of admiration to all other nations of the earth. Nowhere are two opposite elements so harmoniously combined as in his character; his strength is perfected by weakness, like the lamb of God, prepared for sacrifice to expiate human sin. Nations may rise and nations may fall, the names of the highest potentates may pass into oblivion—but as it has survived the shocks of ages, the name of the Brahmin will endure to the end of time.—*Indian Mirror*.

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By a strange irony of fate the editor of the "Hindu" has been recognized as the representative Hindu of the Madras Presidency by the Chicago Exhibition! Probably the name of the journal has thrown dust into the eyes of the promoters of the Exhibition. A leading Hindu gentleman of Madras has written the following letter to us: "The Hindu of Madras is not edited by people whom the masses or the orthodox believe to be Hindus by religion nor does the paper represent the views of the latter. They have divorced Shastras and have adopted their individual reason in its place. Your para in page 132 is apparently written in the absence of your knowledge of the aforesaid facts."

Theosophy, in its search for the *essence* of religion, loses sight of its essential *Forms* and does not even shrink from condemning the latter now and then. Is it possible for an entity like the average man who is composed of *Upadhis* or *Forms* to divorce all *Forms* in the search for the underlying essence? In the West a ceaseless crusade against *Forms* is being waged; nothing but *esoteric* is wanted. Though it is being emphatically declared in print that the Ultimate Essence is unknowable as an object of cognition, yet every earnest mind makes vain attempts to cognize the essence of things.

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While condemning one class of *Forms* the Theosophists unconsciously adhere to *Forms* of another class. We should clearly bear in mind that the real man, "*the true man without a position*" is not capable of purification. We are required to purify the *Upadhis*, the *Koshes*, so to speak. Until the *Upadhis* attain the highest degree of purification there is no chance of approaching the Spiritual Essence. Now to purify the *Upadhis* adherence to *Forms* is necessary. The purification of the five Sheaths or *Koshes*, beginning from the physical body is required. Through the *exoteric* we reach the *esoteric*, through the *Forms* we reach the *essence*.

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On the contrary, most of Theosophists, divorce *Forms* altogether in their zeal to grasp (?) the Essence. Has any one succeeded? All so-called *esoteric* books, when strictly examined prove to be *exoteric*, for the *Esoteric* (*Brahmh*) can never be expressed in words. When even the state of deep sleep is indescribable, how is it possible to describe *Brahmh*, the consciousness *per se* which is far deeper than sleep itself. *Brahmh* is *spiritual wakefulness without the conditions of time and space*. To know *Brahmh*, the *Jiva* must become *Brahmh* by *layam* or total absorption of the mind by *yoga*. Through *Forms* the mind is to be purified in order to be able to attain the perfect *laya* state.

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"*Brahmh* is unknowable," says Herbert Spencer. The Vedanta fully concurs with the above opinion of the greatest thinker of the age. The mind can never *know* *Brahmh* but it can *become* *Brahmh*.

The Vedānta System.

II.

(Sankara's Philosophy.)

THE ultimate Principle of the universe, according to Sankara is a self-luminous, all-pervading and eternal spiritual entity called Chit-sakti in the Vedānta. *Chit* signifies pure, infinite consciousness, and *Sakti* stands for Cosmic Will-power or Cosmic Ideation. Sankara holds that "Chit" and "Sakti" are the two-fold aspects of one and the same Being. In one of his *Stotras* (religious poems) he imagines a figure half Siva (half-male) and half Parvati (half female) and in one stanza the figure is described as *Saguna* (endowed with attribute) and in another *Nirguna* (without attributes). The *Chit* aspect of Parabrahm is described as an eternal, self-luminous Calm (*Satchidananda*) and the *Sakti* aspect as an ever-changing illusion. The *Chit* aspect is the noumenon (substance) and the *Sakti* aspect phenomenon (attributes). Our finite mind is unable to approach Parabrahm *per se*; we therefore, put His different aspects before our mind's eye. *Sakti* (universal mind) is to *Chit* as the rays of the sun are to the sun itself. The *Sakti* aspect being the source of the universe is represented as the eternal female and the *Chit* aspect as the eternal male. It is also metaphorically said that out of the union of these two (strictly speaking one) principles the universe is generated. Sankara lays special stress in the Absolute unity of these two aspects of the Infinite Being. In a *finite* Being these two different aspects will appear contradictory; for this very reason we may infer that they are not contradictory in the Infinite Being in whom *everything is possible which is not possible in the finite*.

The combined figure of the *yoni* (womb) and the *Linga* (Phallus) which is to be met with in every temple of *Shiva* in India is the representation of Parabrahm. This is not peculiar to India. In the temples of almost all nations the obelisks, towers, and steeples represent and figure forth the Male principle and the pyramids, circular magnified forms, rhomboidal serpentine shapes denote the Female natural power. The Moslem minarets, the Christian towers attenuated into the spire or steeple, the Brazen Serpent and the consecrated Pillars of the Hebrews the Obelisk of the Egyptians, all these are symbolical of the Phallus; on the other hand, the Saturnian angle, the Domes of the temples, Pyramids &c are meant to represent either the womb or the female generative organ. The Ark of the Covenant contained a holy Phallus (*Lingum*).

The *stone* of Jacob was not only held in veneration but was worshipped and anointed. All these facts show that the fundamental principles of religion are the same in all nations. But it was Sankara who emphasized the absolute unity of spirit and matter. In order to understand the theory of evolution as propounded by Sankara let us conceive the period (if period it may be called) when one universe is absorbed and another is not yet flung into relative existence. The universal will having absorbed the infinite solar systems into itself, rests in the infinite bosom of her Lord the Ineffable, Incomprehensible, Unchangeable, Eternal *Chit*. *Chit* itself is never affected either by the contraction or by the expansion of the universe. It is the Eternal *Satchidananda*, always unaffected by the phenomenal world. It is Its universal will which is in restless motion creating and dissolving the universe. The most vivid symbolical representation of the universal will is the goddess *Kali* standing on the bosom of her Lord,—*Shiva*. Does not the figure of this goddess strike us as the living embodiment of the everchanging restless will ? She has no other place to stand upon than the bosom of the Absolute *Chit*, the prostrate *Shiva* absorbed in *Samadhi*. *Kali* is the everchanging illusion, *Mahamaya* which *is* and *is not*. She is the personification of universal matter which is changing its form every moment. Ferrier has a very striking passage describing the change of matter. He says, "Suppose yourself gazing on a gorgeous sunset. The whole western heavens are glowing with roseate hues. But you are aware that in half an hour all the glorious tints will have faded away into a dull ashen grey. You see them even now melting away before your eyes although your eyes can not place before you the conclusion that your reason draws. And what conclusion is that ? The conclusion is that you never even for the shortest time that can be *named or conceived*, see any abiding colour, any colour which truly *is*. Within the millionth part of a second the whole glory of the painted heavens has undergone an incalculable series of mutations. Before any one colour has had time to be that colour, it has melted into another colour, and that other colour has in like manner melted into a third, before it has attained to any degree of fixedness of duration. The eye indeed seems to arrest the fleeting pageant, and to give it some continuance. But the senses, says Heraclitus, are very indifferent witnesses of the truth. Reason refuses to lay an arrestment on any period of the passing scene, or to declare that it is, because in the *very act of being it is not* ; it has given place to something else. It is a series of fleeting colours, no one of which *is*, because each of them continually vanishes into another." I have inserted the above quotation in order to explain the nature of *Maya*, illusion. *Kali*, the universal

Will, is the personification of the principle of Eternal Change ; as says Mr. Ferrier *in the very act of being it is not*. For this reason the world of Name and Form is called illusion or *Maya*. *Kali*, therefore *is* and *is not* ; while *Shiva* is the Eternal *is*. During *Mahapralaya*, this principle of Will, this Universal Illusion passes into that state of change which is called rest ; it sleeps, as it were, within the bosom of *Shiva*. The seeming duality of the universe passes into Absolute Unity. Above and below and on all sides shines the self-luminous calm of Infinite Consciousness. The wheels of the universe rest there dissolved in the Bliss of Non-being. Like the prismatic rays in Light, the hierarchy of gods and angels, the infinite worlds with their inhabitants lay absorbed in the Infinite bosom of Existence. It may be noted here that rest is a form of latent activity. The universal will never knows absolute rest. As Time has no absolute existence apart from a perceiving mind, it is a mistake to say that the period of *Mahapralaya* is equal in duration to the period of creation.

At the dawn of creation the Cosmic Will appears in two aspects, viz., (1) Universal Ego (*Ishwara*), (2) Universal Thought. The latter transforms a portion of itself into *Boma* (ether) ; ether chrySTALLIZES itself into *air* ; *air* into fire ; *fire* into water ; and water into *earth*. Just as in dream our mind transforms itself into the five *bhutas* or the five attributes, sound, touch, color, taste and smell, so the universal mind naturally transforms itself into the various grades of matter. The combination of sound, touch, color, taste and smell produces the infinite varieties of matter and body. According to the theory of Sankara, therefore, our body and as well as the whole of the material universe is thought in a *condensed* state. This condensation obeys certain laws. Earth, for example, can not be ether at one leap. In order to become so, it must pass through the intermediate states of water, fire and air. The laws of gravitation &c are the laws of thought,—thought in a condensed form. We do not deny the existence of matter ; we simply deny the existence of *dead* matter. Matter according to our theory is *thought condensed*. The universe is a glowing mass of life and consciousness and not made up of *dead* matter as the materialists argue. We accept almost all the modern theories regarding the laws of matter excepting only the fundamental theory. The materialists say that consciousness is the product of matter ; we say that matter is the *condensed* form of thought.

OUR MUTUAL POSITION.

(1) The materialist postulates as the first principle of the cosmos a mass of *dead* matter guided by a blind force.

(2) The Vedantist postulates as the ultimate principle of the cosmos

the infinite ocean of absolute consciousness furnished with a co-eternal principle of ever-changing will.

(3) According to the materialist the *dead* atoms guided by blind force produces by chance not only the beautiful symmetry, order, and harmony of this glorious universe, but also produces the various grades of conscious entities living in it.

(4) The Vedantist says that at the dawn of cosmic evolution the Universal Will appears in two aspects, viz., (a) Cosmic Ego (Ishwara), (b) Cosmic Thought. Our individual egos are aspects of the universal ego and our minds are the aspects of the universal thought.

(5) The materialist says that matter is absolutely *dead*. The Vedantist says that matter is *condensed thought*.

(6) The materialists say that the laws of gravitation, &c., are the laws of *dead* matter. The Vedantist says that they are the laws of "condensed thought."

(7) The materialist says that *dead* matter exists *per se*. The Vedantist says that there is no such thing as *dead* matter. Matter *per se* is consciousness.

(8) The materialists hold that there is no after life, and there is no moral law governing the universe apart from the Penal Code. The Vedantist holds that the moral law is the great *Karmic* law; it governs the whole universe from an ant to the highest personal deity.

(9) The materialist holds that the grave is the be-all and end-all of existence. The Vedantist holds that man is capable of infinite progress and is at last destined to be merged in the *Satchidananda* (consciousness *per se*).

(10) The materialistic theory can not explain at all the phenomena of consciousness, such as, memory, free-will, &c. These are fully explainable by the Vedantic doctrine.

Such in brief are the points of divergence between Vedantism and materialism. The fundamental distinction lies in the diametrically opposed views of matter taken by the opposite schools. There are also opposite views between the different schools as regards the possibility of metaphysical knowledge. The agnostics (not the materialists) headed by Mr. Herbert Spencer say that the ultimate truth about the universe is unknowable. The Vedantists headed by Sankara say that by the processes laid down in the Yoga Philosophy, a man can transcend the limits of his faculties and can perceive hidden truths by the *Gnan Chukshu*, the faculty of hyper-sensual cognition.

After all this, the attentive reader will be able to understand clearly the following doctrines of Sankara :—

(1) As the ocean naturally breaks itself forth into foam, bubble, ripple, waves, &c., so does *Brahmh* appear as the phenomena of mind and matter. As from the stand-point of water foams, bubbles, &c., have no distinct existence, so from the stand-point of *Brahmh* the universe has no separate existence.

(2) Matter exists as the *condensed state* of thought; matter is not *dead* matter but a form of thought. Until *Mahapralya* matter will exist *as such*.

(3) By *Maya* Sankara simply means that aspect of *thought* which hides from us its true character. When *thought*, by the law inherent in it, becomes matter, we naturally fail to recognize it as *thought*; hence we regard one thing to be another thing; we see *serpent in the place of rope*, as it were, to use a Vedantic metaphor. The universe is a mass of self-luminous consciousness, but we regard it as a lump of dead matter. This is *Maya*, illusion. This is due to Name and Form.

(4) As the rays of the sun are to the sun itself, so are the individual souls to the Cosmic Ego. They are phenomenally distinct but substantially one. The aim of *Yoga* is to realize this substantial unity.

(5) *Parabrahmh*, after *Mahapralya*, appears in four aspects, viz., (1) Impersonal, (2) Personal (Ishwara), (3) Jiva, (4) Jagat (matter). The first aspect (if aspect it may be called) is eternal; the other three are subject to change.

(6) *Nirvana* or *Mukti* is not the *annihilation* of the Ego, but its infinite expansion. This expansion is effected by *laya* or absorption of the mind.

(7) Nothing but *Gnan* can destroy ignorance. *Yoga* or *Bhukti* is the means of the purification of the mind by *realization* of the absolute unity of *Jiva*, *Brahmh*, and *Jagat*.

(8) The five elements in Vedanta Philosophy are, (1) Sound, (2) Touch, (3) Colour, (4) Taste, (5) Smell. Earth, water, fire, air, and ether are compounds made up of the above five attributes in various degrees of combination. The five attributes are akin to the *Tunmatras* of our philosophy. As remarked before, they are simply the *Forms* of thought.

THE KARMIC LAW.

Sankara's system has a certain peculiarity which is not to be met with in any Western system. The new element which he adds is the element of Karmic law. Plato, Fichte, and Schelling sometimes approach Sankara

in his cosmological speculation, but the great Karmic law is absent from their systems. The *Karmic law* is the law of *action and reaction*. It includes not only the moral but also the physical laws which govern the universe. But we are concerned here with its moral aspect only. It is the law which not only deals out reward and punishment to the individual man, but it is also the grand law which preserves the moral harmony of the infinite universe at the dawn of every cosmic evolution by fixing the position of a *Jiva* in the scale of creation according to its *Karma* in the previous world-period. This is the moral aspect of the *Karmic law*. In its other aspects it governs the rhythm of evolution and dissolution of the small solar systems as well as of the vast universe, the rise and fall of empires, the growth and decline of society and religions. It is present everywhere with its never-erring balance to adjust every action of a *Jiva*, mental, moral, or physical. Much complaint has been made with regard to the moral aspect of the *Vedanta* philosophy. But be it remembered that the greatest moralist of the world Buddha himself borrowed the Karmic law from the *Vedanta* system and built his moral code on this foundation. The Karmic law is an aspect of the universal will—*Mulaprakriti*.

(To be continued).

The Divine Life.

THE nature, vigor, and brilliancy of the soul are indescribable, but as smoke obscures fire, dirt sullies the mirror, and the ovarium envelops the fœtus even so the smoke of ignorance of the true and absolute where all illusions cease has obscured it, the dirt of vice has sullied it and the ovarium of illusion has enveloped it. It is necessary to release it from ignorance, vice, and illusion if we want to restore its original vigor and brilliancy. As through the practice of gymnastic exercises a man perceives that he has obtained physical strength which he did not possess before, as through exercise of the intellectual faculties a man perceives that he has obtained power of intellect which he did not possess before, as through exercise of the moral faculties a man perceives that he has obtained moral strength which he did not possess before, so through constant exercise of the spiritual faculties a man acquires spiritual strength which gives him marvellous power over external nature, the body, and the mind, which is different from the soul, and is the seat of the senses, the passions and the emotions and is very disorderly and

wandering in its character. Wordsworth says: "A man should be intellectual all in all." If would be better to say: "A man should be spiritual all in all." When a man releases himself from subjection to the external world, the senses and the passions, he becomes free (*mukta*) even in this life though acting apparently just like an ordinary man of the world. He walks like a disembodied spirit through the earth. The spiritual world is to him as day and the material world as night. He is dead to the latter and lives always in the former. The world of spirit is very close to us though invisible. Forgetting our divine original and divine destination and laboring under illusion we think ourselves to be only bodies, having no spirit within us. The English poet echoes our Vedanta when he says,

"The world is but a deceitful show for man's illusion given.

He concludes with saying, "There's nothing sure (*Dhruva*) but heaven"

Labouring under illusion, we think the world to be the absolute and the true. Labouring under illusion, we think ourselves to be mere animals, having nothing more than animal appetites to satisfy in this world. We have read of authentic stories of human babes being nursed by wolves and afterwards acting like wolves. A Védantic work relates the story of a tiger-cub being nursed by a sheep and turning sheepish and when the flock of sheep with which it grazed was attacked by a grown-up tiger, it exhibited signs of fright though it was a tiger itself. The grown-up tiger told it: "You belong to our species, why are you frightened? This is simply ridiculous." God is always saying to us: "You are of my essence, heirs of immortality (*Amritasyaputra*) and partakers of divine nature. Why do you, labouring under illusion, act like animals." The divine voice is always whispering to the soul: "Thou art the sheath (*Kosha*) of God but this knowledge is hidden to thee by ignorance and worldly infatuation." We should always consider ourselves to be above the earth and the miseries; kicking at the earth and its miseries, we should fly up into the regions of divine communion where all is peaceful, serene and sweet. Vasistha says: "God is waveless, very deep and thick bliss. He is the sea of nectar. The only abode of sweetness is the one who is everywhere." When we become calm and sweet-natured and doers of good to all creatures like God, we become *Brahmabhuta* or partaker of the divine nature even in this life. We then ascend from one festival to a higher festival, from one heaven to a higher heaven, from one bliss to a higher bliss.

Sankara's advice to the Mumukshu.

(TRANSLATION.)

1. Thou fool ! abandon the desire of increasing your wealth. Make your mind free and form the wise plan which will ensure bliss to you. Rest satisfied with the 'income' which your Karma allows you at present.

2. Think always that gold is the root of all misery ; it is a stubborn fact that a bit of happiness is not to be had there. The rich are afraid even from their own sons ! This is the law of the world.

3. If you calmly think, who is your wife and who your son, of whom and whence you are, you will find the world passing strange.

4. Do not be proud of the strength under your command, your wealth and youth ; Time will cause them to vanish in a trice. Avoiding this world of illusion know and plunge in the abode of Brahmh.

5. Avoiding lust, anger, blindness (of the intellect) and greed try to realize within you who you are. They rot in the darkest hell who are ignorant of their selves.

6. Take up your abode under a tree near the temple of a Deva, the earth for your bed, and the skin of the deer for your dress. Accept no gift and eschew all enjoyments. Whom does not 'absence of want' make happy ?

7. Forego all attempts of quarrel or reconciliation with your enemies friends, sons and relatives. If you want to be one with Vishnu keep your mind even and unaffected in all circumstances.

8. The one Vishnu pervades and overlaps you, me and all other things, so put up with and bear anything and everything, your wrath is aimless. Perceive and identify yourself in all places and with all things.

9. In all earnestness accept the following golden advice and abide by it. Practise the processes of Pranayam (regulation of the air we breathe in and out), Pratyaharam (bringing back the straying mind to its object of meditation), Nityanitya Vivekavicharam (consideration of the ephemeral and eternal), Japam (telling over on the fingers or beads, or mental repetition of a certain muntram), and Samadhi (complete suspension of thinking or a state of coma, brought about by concentration).

10. Like the tremulous water in lotus-leaf life is unsteady and insecure. Consider the wordly people as already done to death by the pangs of grief, wounded pride and diseases.

11. Why do you wander hither and thither, like one mad and with

racking thoughts in your head? Is there none overhead who overrules and guides you? Know that He who has tied you down with His own hands, will himself dispel your ignorance.

12. Devoted to and dependent on the feet of your Guru (spiritual guide), soon disentangle yourself from *Samsar* (connexion with the material world) and controlling your senses and the mind see God within your heart.

13. These twelve items of advice are given to the tyro. He who has not *Viveka* (the keen perception which distinguishes the real from the sensuous) in his head rots in many a hell.

A. H. B.

A year without meat.

IT is just one year today since I eschewed the chewing of meat. I can assign no special reason which prompted me to the act. It surely was not with the intent to diet for any special malady. Neither was it because I had moral or religious scruples against flesh eating. Nor was it because I had been educated to believe any form of animal life other than that of man was in any sense sacred. On the contrary, I had been taught, and it was so practised by my father, that any animal which man desired to slay and eat had been created for just such purpose.

Many of my boyhood days and those of mature years have been spent with gun, trap or net to kill for sport, as well as for food and profit. Upon the farm I was often called to speed the deadly bullet to the brain of the fattened ox and cow which had been faithful in work or generous in milk, or to blot life out of the innocent calf with the cruel axe. Oft has my hand been dyed by the hot gush of blood from the "great American hog" as it followed the murderous knife when withdrawn from the fatal thrust to its heart.

Oft have I laughed to see the blindly frantic leaps of the beheaded fowl which has suffered decapitation at the woodpile guillotine, or by the more shameful and heartless process of having its neck wrung.

I have fattened and killed many cattle and hogs, bought and slaughtered thousands of chickens, geese and turkeys, and retailed as a provision dealer, many thousands of pounds of pork, lard, bacon, and yet none of these things moved me or smote upon my conscience.

I introduce these things in evidence, to show that my early education or later practices have, evidently, not been promotive of vegetarianism.

It was perhaps, more of a desire to experiment upon myself than anything else which led me to discontinue meat eating and the special line upon which I desired to experiment was to know what effect such abstaining would have upon my regard for the sacredness of life in general and to ascertain to what degree, if any, such sacredness would grow by a practical method of procedure. This, with the further suspicion that I would be improved physically, as well as morally, decided me on the first day of January, 1891, at the age of 50 years to discontinue flesh eating.

No date was fixed as to extent of time or any promise made to self that I would go without even a month if I desired to resume. With this slight swearing off, I refused the offered steak of New Year's morning and furthermore I said to wife: "You will please do whatever or lering of meat is done from this date, I will be quit of it." What a blessedness I entered into before one month had passed! I was rid of answering: "What kind of meat shall we have?" I would go by the meat markets and look in at the criminality of the meat eating world and my inmost soul would rejoice that I could say: "I am clean of this blood guiltiness."

I soon began to notice meals were quite frequent without meat. Scarcely any pork came upon the table. The Sunday dinner did not always demand the use of carving tools. The baked chicken, duck, turkey or rib began to be conspicuously absent and mind you, not because there had been a single command against using any amount of any kind of fish, flesh or fowl. What else? I was soon conscious that more had been wrought within me than the joy of guiltlessness. There was a restoration of physical functions to perfectly normal conditions. A satisfied feeling given to appetite never known before. That peculiar "goneness" so often felt if meals were not had at exact hours, was no more experienced. My weight has increased 5 pounds and health is perfect. This is the first year in many that I have not had more or less bowel trouble. I have had no nausea. Have not taken a dose of medicine or the experiment. My family have almost lost all desire for meat. There are seven of us: three daughters and two sons, oldest 24, youngest 11, as healthy a lot as one need wish to see. What do we eat? Everything: we use butter, milk, eggs and cheese in limited quantities, all we wish, however. Our appetites are better but provision expense is less.

What else? I feel consciously that my life is on a higher plane. Physically higher: because purer, therefore healthier. Mentally higher: because clearer. Much of my work is writing, and I experience ability to hold thought better in control with less brain fatigue. Morally higher: I am guiltless of death. Life in its entirety has a sacredness

never before thought of. I cannot conceive why, if I had been so educated, I should not enjoy a nicely roasted missionary as well as that of a turkey, ox or hog. The taste is said to be far superior. Of course I should want the missionary healthy, the same as I should the ox, hog or turkey to be.

I find the horribleness of the slaughtering of animals for food growing upon me daily. It has become so intense, there is not much danger of my ever going back to the "flesh pots," filled with the boiling and stewing bits of chopped up corpse of cow, sheep or hog or the embalmed body of mother goose or daughter duck or Sir Gobbler, dripping with the death damp of their own carcasses as they come from the smoking oven.

With this horribleness of the destruction of life for the maintenance of life, comes a more vivid sense of the fiendishness of the taking of life to placate the giver of all life; the fountain of life; the only life, for all life must of necessity be of one common source.

My observations lead me to conclude that meat eating is the cause directly and indirectly of three-fourths of all diseases and sickness. That it is provocative of a desire for stimulants and narcotics. That it nurtures in man vindictive, combative, destructive and lustful dispositions. That it is the greatest hinderance to purity of life, mental progress and spiritual development of any known cause.

Among acquaintances and friends I find that none who are absolutely Vegetarians are intemperate. That all who have discontinued flesh eating have been greatly benefitted in health and all express themselves as well satisfied with the change.

I am not treating the subject of flesh eating or Vegetarianism from a scientific standpoint, but from personal experience and observation. Theories do not count, however finely formed, that are contrary to the existing facts; and facts favor a vegetable diet in all cases.

The above you will see was written more than a year go. I wrote it as my experience for one year and pigeon-holed it to see what another year would add to or detract from it. I have nothing to recall. Am a more pronounced Vegetarian than ever, enjoy life better, much better, that I am not a destroyer of it and that mine has become purer and better by the change.

F. H. G.

The Ashtabakra Sāhita.

(Continued.)

(21) Though apparently surrounded by a multitude, yet I feel myself to be in the midst of a jungle, for the nation of duality is completely destroyed.

(22) I am not the body nor is the body mine. I am not the finite *Jiva*, but I am the shapeless All. The thirst for life is the cause of my bondage.

(23) I am the infinite ocean of Chit; in Me has risen a tempest in the form of the restless mind which has caused this wave-like universe.

(24) When the tempest will disappear the luckless merchant *Jiva* will perish as his ship called the universe will be destroyed.

(25) In Me, the limitless ocean of spirit naturally appears, frolics, and disappears the strange ripples known as *Jivas*.

CHAPTER III.

(1) Ashtabakra in reply: "Knowing thyself to be single and imperishable how can it be possible for a sage like you to earn wealth ?

(2) The ignorance of self is the cause of our attraction to the world, as our ignorance of the nature of the false pearl makes it shine as silver and attracts us towards it.

(3) Like waves in the ocean the universe has appeared in you ; you are the spiritual ocean itself ; what then makes you grieve ?

(4) Even knowing that *Atma* is pure beatitude, why are you becoming impure by the influence of desire ?

(5) It is very strange that attraction makes even the sages blind, though they are conscious that everything is *Atma* and *Atma* is in everything.

(6) It is very strange that even the mind of the lover of non-duality and *Moksha* becomes ruffled by the play of the passions.

(7) The helpless *Jiva* though conscious of the rise of knowledge, longs for the objects of enjoyment even at the verge of grave. It is a matter of great wonder !

(8) It is a matter of surprise that even the lover of *Moksha*, devoid

of attraction for this world or for the next and capable of distinguishing the true from the false, becomes afraid of *Mukti*.

(9) The man who has attained equilibrium of mind seeing that his self pervades everything becomes neither joyous nor sorrowful even at the time of suffering or enjoyment.

(10) Conscious that the body of another person is not different from his own, he looks with an equal eye upon praise or blame. He knows that his true self is the doer of nothing and therefore neither praise nor blame can affect him.

(11) The knowledge that the universe is a phantom show puts an end to his curiosity; he stands on the borders of *mukti*, he does not become afraid of it.

(12) With whom can that self-satisfied man be compared whose mind is without desire or hope.

(13) He who has become directly aware that Name and Form are nothing feels that there is nothing acceptable or unacceptable in the world.

(14) Devoid of internal purity, forgetful of the notion of duality, undisturbed by the whisper of hope, the actions of such a person are characterised by the absence of pleasure or pain.

Strange yet true.

“GURUJI!” said a student starting to his feet; “yes” said a deep sonorous voice, “I am just coming from Madras and I must return there today; your father is now no more and it is better that you should now return home *as soon as you can*.” The student had approached his Guru in the meantime, made his obeisance and was standing with clasped hands; “yes,” murmured he “I will go.”

The above happened at the student’s mess in the little town of K in the district of M in Bengal; it was nearly evening and the students together with several others were sitting in the hall, some talking, others reading, when a tall figure of majestic appearance with flowing hairs and beards, entered the hall; all present rose to their feet and approached the figure while the conversation as related above was going on, for they had been startled to find that the figure was not only majestic and awe-inspiring but luminous.

The conversation ended, the Guru advanced to the Veranda, the

students following ; he turned a corner and disappeared ; they searched in all directions but could find him nowhere.

The student was the son of a high official in the service of the Government of Bengal and having quarrelled with some members of his family had come to K and was admitted as a student in the school there. He fell passionately in love with a Bengali girl who was murdered shortly after his departure, with all the inmates of her family.

The above is not a story and can I think be still authenticated by many. Instances of display of occult powers, putting into shame all the hitherto discovered laws of modern science, are not still very rare in India but they are never disbelieved by the majority of the Hindus and hence no one thinks of anything like test conditions to prove such phenomena ; the more so in as much as though the phenomena themselves are not disbelieved they are disregarded by the wise as possessing no value in themselves. Eye-witnesses to levitation of the body while in contemplation are numerous ; but they never care to put their experiences in occult phenomena in print.

K. P. MUKHERJI.

A Study of Bhagabat Gita.

CHAPTER XIII.

AN attempt is made in this chapter to distinguish between *Khetragña* and *Khetra* or the perceiver and the perceived. In sloka. 2. Krishna says that there is only one perceiver in the various *Khetras* or *Upadhis*. As the only sun is reflected in countless sheets of water, so the universal Ego shines in different *upadhis*. As light illumines the world of colour so the spiritual Ego illumines the whole world of matter. The universal Ego is simply the passive witness of the eternal action of the world of attributes. It is the passive *Bhābum* (mode) of Brah̄m. It should be clearly borne in mind that the Absolute Brah̄m is not apart from *Purush* or *Prakriti*. *Purush* (Ego) is a form of pure consciousness so is *Prakriti* (matter). The Vedānta holds that like the human body the whole universe is a form of consciousness; different material objects differ simply in the degree of consciousness and in nothing else. The plants possess a higher consciousness than a mineral and the human body is more consci-

ous than a plant. As the ego is an aspect of consciousness so is the non-ego. What is the common element, therefore, between ego and non-ego, *Purush* and *Prakriti*? It is *Gnan*, consciousness pure and simple, the self-luminous ocean of bliss, *Satchidananda*.

In the present Chapter it is stated that the individual ego must first of all realize its passive nature as the witness of phenomena and then from that stand-point try to merge itself in the Absolute.

In Slokas 5 and 6, the various affections of *Khetragna* or matter are described. In the following five slokas those twenty moral qualities are described the cultivation of which is likely to purify the mind of man and which lead him to the knowledge of *Parambrahm*. Later on *Parambrahm* is described as the one spiritual light which shines through the infinite universe and which appears divided on account of distinct *Upadhis*. The white light of the sun falling on blue, green, and red glasses respectively appears colored though in truth it always remains white; similar is the case with the Spiritual Light which though devoid of attributes (*Nirguna*) appears to be composed of attributes (*Saguna*). In Slokas 19, it is stated that both *Prakriti* (Ego) and *Purush* (Non-ego) are eternal; the latter is simply the disinterested witness and the former the eternally active principle. He who knows his *Atma* to be simply the disinterested witness of the qualities of *Prakriti* is never affected by reverses. The union of *Prakriti* and *Purush* is the cause of the phenomenal universe. As space pervades everything without being affected by matter, so the universal spiritual light shines through matter and illumines it without being affected by it. As the sun illumines the whole of the universe so the *Khetri* illumines the whole universe.

Modern Indian Magic.

(Hassan Khan.)

MANY years ago, I had, related a few instances I had personally witnessed of the truly marvellous powers of the famous Hassan Khan, a sorcerer from Hyderabad, who is well known to the readers of the journal. I then promised our beloved President-Founder to follow up my narrative by others, descriptive of other phenomena, which my acquaintance with the man and his frequent visits at my house afforded me ample opportunity of beholding. This promise, which I had entirely over-looked for years passed, I now hasten to redeem, in the conviction

that the occurrence I am about to narrate will not be lacking in interest to the general reader and especially to students of Occultism.

I.

One day, when we had a few friends over at our place, Hassan Khan, who was in the habit of calling at all hours, unexpectedly made his appearance. We were all but too glad of his visit, as it presented to some of the guests who had heard a great deal about him a chance of personally testing for themselves the reality of his magic powers. In course of conversation, which grew warm on the subject of the Occult, I suggested to Hassan Khan that an exhibition of one or two instances of Occult phenomena would suffice to silence all argument, and dispel scepticism. He agreed with me, and expressed his willingness to satisfy the natural curiosity of those present.

Accordingly Hassan Khan asked a gentleman if he had a gold watch—a valuable one, with which he was not prepared to part without a struggle! On being answered in the affirmative, the owner was requested to place the watch on the floor. Hassan Khan looked about for something heavy, and discovering the lower portion of a stone grinding-mill, such as is used by the natives of India in making flour, lying in a corner of the compound, he desired it to be brought. He then asked another of the guests to lift the stone, and carrying it to where the watch was lying, held it raised several feet from the ground, right above the watch. This done, Hassan Khan called aloud, "Now drop the stone"; and in an instant the stone fell with a crash, and smashed the watch, glass, works and all, into a thousand fragments! It needs no words to depict the state of mind of the owner of the watch, which could have been more easily imagined than described: his consternation at what seemed to all his irreparable loss, and his feelings at Hassan Khan's utter *sang froid* during the whole course of the proceedings, were but too visible on his countenance. To still further harrow his feelings, after all this, Hassan Khan entered into general conversation; and, for more than an hour, appeared oblivious of the practical joke, as the event proved it to be, which he had played on the sceptic, who had become quite moody, and could no more join in the conversation than fly. Hassan Khan, then, as if suddenly rousing himself, turned to the watch-proprietor saying, "Well, I forgot all about your watch—would you be very vexed with me, if I failed to reproduce it? Let me see whether Hazrat (his attendant spirit) is handy and can put the pieces together." In a few minutes, he again called to the gentleman and said that the watch had been restored, and would be found on the side table in one of the rooms

which he pointed out. Indeed, the watch was found in the place indicated, whole and entire, and in perfect working order, to the great joy and relief of the owner, to whom it was made over with many thanks for his part in the exhibition.

I am well aware that similar watch-tricks form the staple of a conjuror's performance, but I am sure that under the test condition that the watch never passed into Hassan Khan's hands—no number of Maskelynes or Houdins could rival the brilliancy of this exhibition.

Had the idea struck me earlier of redeeming my promise of years ago, I might have, in this paper, given a few more instances of my personal experience ; but not to delay its despatch, so as to be in time for the April issue of this journal, I am compelled to stop here. I hope to continue my narrative in another number.

II.

The means by which the above phenomenon was produced was discussed with great vehemence, and one of the guests, a lady, who was an orthodox religionist, pronounced it to be the result of diabolical agency. To prove her point, she challenged Hassan Khan to give another exhibition ; she was sure he could never succeed, as she would stop it by her prayers. Hassan Khan, on being informed, laughed most heartily. He agreed, at the request of the other guests, to produce a second phenomenon, and proposed to the lady that the test should take the form of a wager. He said that if the lady held in her hand a sum of money, say five rupees, he was prepared to make the coin disappear despite all the prayers she might utter to neutralise the power of the devils, and that if he succeeded, the money should be his ; else he was prepared to pay any forfeit. This proposal having been assented to, he desired the lady to secure the rupees in a corner of her handkerchief, which she should hold in her hand, with a firm grasp. She did so, and kept muttering prayers all the time. Hassan Khan would now and again laughingly enquire whether she was sure the money was in her hand, and request her to tighten her hold to prevent it being slipped away. It being lunch-time, and the table laid in the dining room adjoining, Hassan Khan perceived some cakes in a plate, and asked for one. He took the cake and, breaking it up in his hand, told the guests that he was going to substitute it for the money in the lady's hand. He desired the lady to keep a tight hold and re-double her prayers, as the critical time was at hand, and Hazrat was about to take charge of the coin on his behalf. The lady did hold on most vigorously with both hands and prayed hard the while, when Hassan Khan touched her hand, and calling out one, two,

three, asked her to undo the handkerchief. As the handkerchief was being unfolded, it was clearly perceptible that the butter from the cake had come through the folds; and the knot with which the rupees had been fastened having been opened, it was found that the coin, which had disappeared, had indeed been replaced by the cake. This phenomenon caused no little amazement among the spectators, to the utter discomfiture of the lady on whose countenance was portrayed her bewilderment at the inefficacy of her prayer and with it the complete failure of her satanic theory.

III.

The following in another phenomenon produced the same day. Hassan Khan asked me, "Have you a handkerchief that you could easily recognise?" On my answering in the affirmative, and at the same time showing my handkerchief, he said: "To make doubly sure of its identity, please write something on it, so that there may be no possibility of mistake as to your hand-writing." I thereupon wrote thereon the names of all the spectators. He next asked me to order a lighted candle to be brought. This done, he requested that I should hold the handkerchief at the end of a stick over the flame of the candle. I did so, and all present saw the handkerchief reduced to ashes. It may be observed that up to this Hassan Khan had nothing to do with the handkerchief, nor did he even touch it. The ashes of the handkerchief were subsequently mixed by Hassan Khan in a glass of water, and the mixture thrown away.

Conversation then grew general: the guests were all anxious as to the issue. After about ten minutes or so, Hassan Khan remarked aloud that Hazrat was weaving the handkerchief which would be ready shortly. Indeed, after the lapse of a few minutes more Hassan Khan desired the hat of one of the visitors which lay on a chair to be lifted, and, behold, there was the handkerchief in the same condition and with the identical writing upon it! The incredulity and wonderment of the witnesses of the phenomenon may well be imagined at the restoration of an article that had actually been destroyed.

IV.

One day, Hassan Khan, who was in the habit of calling at most unconventional hours, made his appearance whilst we were at dinner. We asked him in; and he took his seat at the table, and joined in the conversation. After the usual courses and when dessert was served, Hassan Khan noticed some guavas on a plate. In his usual brusque manner, he asked, "Do you eat such common fruits?" Some one at the table replied—"Why not get us something nice and uncommon?"

"Certainly I will," said he and asked for a napkin. He took the napkin handed to him, and spreading it on the table, placed the guavas on it. Then, taking it by the corners with the guavas in it, he gave it to one of the boys whom he desired to go with it to one of the doors of the dining-room leading to the verandah, and closing one of the panels, to put the hand in which he held the parcel outside beyond the gaze of the persons at the table. Meanwhile Hassan Khan continued to talk on different subjects. In about ten minutes or so he desired the boy to bring back the parcel and, on opening it, we were surprised to find the guavas replaced by mangosteens, a fruit indigenous to the Straits, which seemed to have been freshly plucked from the tree as the stems were still moist with the juice. The fruit, of which we all partook, was delicious in flavour, and very enjoyable.

This phenomenon might be said to be the result of *Maya* or glamour; but how account for the sequel? I planted some of the seeds; and after two or three weeks, or longer, one of them germinated. Despite all the care that was taken, the shoot could not be got to grow above a couple of inches in height, nor to give out more than two leaves; it eventually withered in about a month.

V.

On another occasion, Hassan Khan dropped in when we had a few friends over. The visitors who had known Hassan Khan by reputation, expressed their eagerness to witness some phenomenon. On being apprised of this desire, Hassan Khan, who was always obliging, readily assented to gratify their curiosity, and desired that one of the party present should express a wish for something. One of the ladies accordingly asked for a garland of *bel* flower: this request was made to test his powers, as the lady well knew that the flower was not in season at that time of the year. Hassan Khan made it appear as if he was much perplexed at the request, which seemed to all utterly impossible of fulfilment. After much cogitation, as it were, he said—"Well, I will try what can be done." He took a bit of paper, and with a pencil drew thereon some characters, which he said was a message he was sending to his *Hazrat* who happened to be away at the time; and then asking for a lighted candle, burnt the paper. This done, he entered into general conversation, apparently oblivious of the anxiety of the guests. The drawing room in which the party was assembled opened on a verandah on the south; and, in a few minutes, the breeze wafted in the sweet scent of the *bel* which was clearly perceptible to all. At first, the scent was very faint, but gradually kept increasing in intensity, as if the flower from which it emanated

was being brought nearer. One of the party went to the verandah, and, on looking up, saw a parcel in a plantain leaf, like those in which flowers are usually sold in India, slowly descending from the ceiling. As it descended below the lintel of the door, it was violently thrown inside the room. On being opened, it was found to contain a magnificent garland of the largest and most perfect specimens of the freshest of *bel* flowers, such as could, under ordinary circumstances, be procured only when in season. It is needless to say that such a display of his marvellous powers by Hassan Khan filled even the most sceptical with astonishment and awe; and, as is usual with the vulgar in such cases, the phenomenon was at once attributed to diabolical agency!

VI.

It was on the evening of a very trying and sultry day in summer that we had retired to the drawing-room, and were enjoying the freshening breeze that had just started, when Hassan Khan entered unexpectedly as was his wont. After the usual common place greetings, he observed that the day had been unusually oppressive, and "Don't you think," said he, "that something cooling would be most refreshing and acceptable?" "Certainly," replied one of the persons present, "and as you have the power and the will to do so, I am sure you will get us something nice. Perhaps you would not mind treating us to some ice-cream and cakes from the Great Eastern." "Very well," said he, "let me have some paper, and a pencil." He then wrote something on the paper, which he said was a request to his *Hazrat* to procure the articles in question, and then burnt the paper over the lamp in the drawing-room. In a little while, he grew fidgety, and every now and then got up from his seat and went to the door of one of the rooms which opened into the drawing-room, and peeped in. Suddenly he called out: "Here they are: *Hazrat* has brought the things"; and beckoning to one of the party present, and closing one of the panels of the door, "Stand here," said he, "and put your hand inside the room. Be careful to take hold of what is thrown into your hand." Immediately was heard the rustling of some paper, and a parcel with the usual stamp of the Great Eastern Hotel containing some cakes was brought in. "Now, be sharp," called out Hassan Khan, "there is another parcel coming"; and scarcely had these words been uttered, when down came something rattling against the closed door panel, and missing the hand, fell with a crash inside the room. The parcel turned out to be a mould of ice-cream, with the words, "Auckland Hotel" inscribed on the side. As the mould fell on the floor, the cover flew open by the concussion, spilling a portion of

the contents, which proved to be some delicious raspberry cream. Needless to say that we enjoyed immensely the cakes and ice-cream to which our friend Hassan Khan had treated us.

This was not all. It was remarked to Hassan Khan that it was not right that the mould with the inscription should remain in our possession. "Well," said he, "leave that to me"; and placing the mould on the table, he covered it with a handkerchief. Within five minutes, the handkerchief lay on the table—the mould was gone!

I shall not attempt to discuss the agency by which these phenomena were effected, but will leave it to those of the readers of the *Theosophist* who know to favour us with an explanation.

Theosophist.

Buddha and Buddhism.

IV.

WE have said in the previous article that Buddhism is divided into two schools, the Northern School and the Southern School, or the Mahayan and Hinayan systems. Before we proceed any further we will take a rapid survey of the so-called Mahayan system. The admixture of Hindu ideas and traditions with the Buddhistic religion prevalent in Nepal and Thibet, has led many men to come forward with theories to establish the kinship between Hinduism and Buddhism.

Before we take up the philosophical aspect of Buddhism for our consideration, we will briefly enumerate some of the principal tenets of the Northern School of Buddhism. It is mentioned in the Sambhu Puran (a Nepali work on Buddhism) that in the beginning there was nothing, all was void, the first light that was manifest was the word Aum, and from this Aum the alphabet called Mahavarna came out, the letters of which are the seeds of the universe. It is also stated in the Guna Karanda Vyuha that "in the beginning there was nothing but Swayambhu the self-existent and as he was before all he is called Adi Buddha. It is said that Adi Buddha desired to become many from one, which desire is denominated Prajna. Buddha and Prajna united became *Upaya* as Siva-Sakti or Brahma-Maya." The result of this desire was that five Buddhas followed, called Dhyani Buddhas. They are as follows:—Vairochana, Akshobhya, Ratnasambhava, Amitabha, and Amogha Siddha. Each of these Buddhas again produced from himself, by means of Dhyana,

another being called his Bodhisattwa or son. Their names are as follows :—Samant Bhadra, Vajra Pani, Ratna Pani, Padma Pani and Viswa Pani.

It is said in the Buddhistic tradition, prevalent in Nepal that of these five Bodhi Satwas, four are engaged in the worship of Swambhu, and nothing more is known of them ; the fifth Padma Pani was engaged by Swambhu's command in creation and having by the power of Swambhu and Dhyana assumed the virtue of three gunas, he created Brahma, Vishnu and Maheswara. As to the origin of mankind it is written in the narrative portion of the Tantras (Nepali) that originally earth was uninhabited. In those times the inhabitants of Abhaswara Bhubana (one of the Bhubana of Brahma) used to visit this earth and thence speedily to return to Abhaswara. These inhabitants though half male and half female in number, never yet, from the purity of their mind, conceived the sexual desire or even noticed their distinction of sex. They came as usual to the earth and Adi Buddha suddenly created in them so violent a desire for eating that they ate something of this earth, and by eating it they lost the power of flying back to their Bhubana and so they remained on earth. By eating the fruits of the earth which they were constrained to do for their subsistence, they conceived sexual desire, and began to associate together and in this way commenced the origin of mankind. With respect to time, the followers of the Northern school conceive the Satwa yuga to be the beginning of time and the Kali yuga the end of it ; after the expiration of four yugas is a Pralaya and after the completion of such seventy-one yugas there will be Mahapralaya.

As to the difference between matter and spirit they hold that the "body which is called Sarira or Deha is produced from five elements, and soul which is called Prana and Jiva is the manifestation of the essence of Adi Buddha. Body as created out of the elements perisheth ; soul, as a particle of the divine spirit perisheth not ; body is subject to changes, soul is unchangeable. Body is different in all animals, soul is alike in all, whether in man or in any other creatures. Some say that body depends upon the inhaling and exhaling of the Prana Vayu and this process of breath is by virtue of the soul, which virtue according to some is derived from God, and according to others is inherent in itself." *Hudson's Buddhism*. There is much diversity of opinion on this subject. Some of the Buddhists contend that body is *Swabhavika i. e.* produced from the intercourse of males and females. On the other hand some say that body and Sansara are *Aishwarika i. e.* produced by Iswara or Adi Buddha.

Some again call the world and the human body *Karmika*. "Karma is the cause of the existence of body and Sansara ; and they liken the first Deha to a field (Kshetra) and works to a seed. And they relate

that the first body which man received was created solely by Adi Buddha and at that time works affected it not: but when man put off his first body, the next body which he received was subject to Karma or the works of the first body, and so was the next, and all future ones until he attained to Mukti: and therefore they say that whoever would be free from transmigration must pay his devotion to Buddha, and consecrate all his worldly goods to Buddha." It is said in the *Buddha-Charita-Kavya* that with respect to these subjects, Goutama Buddha said that "some persons say that Sankara is Swabhavika, to some it is Karunika, and to some it is Aiswarika; for myself I can tell you nothing of these matters. You do address your meditation to Buddha and when you have attained Bodhijnna, you will know the truth yourself."

The theory of Nirvritta and Pravritta explains very clearly the relation of the creator with the created things. The Mumukshu is to know the world to be mere semblance, unreal, and an illusion and to know God to be one; therefore, according to the theory of Nirvritti, Adi Buddha is the author and creator of all things, without whom nothing can live, whose care sustains the world and its inhabitants, and the instant he averts his face, they become annihilated and nothing remains but himself. Some persons who profess Nirvritti contend that the world with its contents is separate from Adi Buddha. Though he comprehends all things yet he is one. He is the soul of the universe and the visible things are but the limbs and outward members of the Infinite. Pravritti which is multiplicity may be distinguished in all things. And in this view of Pravritti, Adi Buddha is considered to be king and five Buddhas and other divinities execute his orders. In such a manner the world is governed by the deities, each having his proper functions, and Adi Buddha has no concern with it. Thus the five Buddhas give Mukti to pious men.

The traditions go on to say that Avalokiteswara having assumed the form of Satwa, Raja and Tama Gunas created Brahma, Vishnu and Maheswara: then from Satwa Guna came out Punnya or virtue, from Tama Guna evil, and from the Raja Guna an intermediate quality which is neither good nor evil; for these three Gunas are of such a quality that good acts, mixed acts, and bad acts necessarily flow from them. Each of these Karmas or classes of actions is divided into ten species, so that Papa (vice) is of three kinds: some are called *Kayika*, that is derived from body, some are *Vachika* that is derived from speech and some *Manas* that is derived from mind. Actions opposite to these are good actions.

According to the scriptures of the Northern school man in the hope of obtaining Mukti or Nirvana and for being free from transmigration performs good acts and worships Buddhas.

This state cannot be had without absolute reliance and love of God ; therefore they who make themselves accepted by God, are the true saints and are rarely found. They are called Arhats. Between them and Buddha there is no difference because they will eventually become Buddhas and will obtain Nirvana Pada and the light emanating from their body will be absorbed in the light of Buddha. To this highest state, Gautama and the others of the "Sapta Buddhas" have arrived and they are called Buddhas because whoever attains to that degree is designated in the scripture by that word.

As to the doctrine of Metempsychosis, they say that it is written in the Jataka Mala and also in the Lalita Vistara that Sakya Muni, after having transmigrated through five hundred and one bodies obtained Nirvana or Mukti in the last body, but as long as men cannot obtain Moksha, so long they must pass through births and deaths on earth. Some acquire Nirvana after the first birth, some after seventy-seventh and some after innumerable births. There is no fixed number of births after which man is to obtain Nirvana, but every man must atone for the Karmas of each birth by a proportionate number of future births and when the sins of the body are entirely purified and absolved, men will obtain absorption into Adi Buddha. These are some of the principal tenets of the N. S. of Buddhism which bear great resemblance with the doctrines of Hinduism.

CHARU CHANDRA BOSE.

Shastric Notes.

I.

MAN, says Sankara, enjoys three states of consciousness. There is the physical or the waking consciousness with its waking surroundings ; there is the mental or the dreaming consciousness with its peculiar surroundings and lastly there is the timeless and spaceless consciousness, the consciousness of the deep-sleeping state when our true self remains shrouded in ignorance. If we can go deeper into the very centre of our self by means of *Samadhi* we will attain the *Turyia* or the fourth state of consciousness which resembles deep sleep in so far as it is timeless and spaceless but which differs from it in so far as it is characterised by spiritual *Self-luminosity* which is the very opposite of ignorance ; the phrase *Ananda* in the epithet *Satchidananda* is meant

to express the profound peace of God (*i. e.* our central Self) which passeth all understanding. *Satchidananda* *atma* is neither impersonal nor personal; for want of a better term, we may call it super-personal. It is not less than a person (*Jiva*) but infinitely more than it; the highest personality in the universe may only be called a reflection of this central *Superpersonal* self. If by some occult process the mind of man can pass successively through the waking, dreaming, and sleeping consciousness into its superpersonal self, it attains *Mukti* or *Nirvana*. This blowing-out or *Nirvana* of our mind makes our self shine in its own untroubled light.

II.

When we retire into the deeper plains of our consciousness all diversity tends to become unity. In the waking and the dreaming states we retain distinct characteristics; but in the *sound-sleeping* state there is no difference in the consciousness of various finite beings. All merge into a unity, a unity characterised by ignorance. If our consciousness attains a state deeper than even the sound-sleeping state this unity will be characterised not by ignorance but by spiritual wakefulness. In our central self, *i. e.* God we are one. To realise this immortal unity should be the aim of our existence.

III.

The universe is the body of our central self, (*viz.*) God. Like man the universe is a living, moving, acting, willing, and thinking Being. This Being is one and therefore All-in-All. How can it have the notion of duality when it has no second? How can it have passions and emotions like man when there is not a second object upon whom the passions and emotions may act? How can it be great or small when it has nothing to compare itself with? The spirit of the universe is therefore devoid of all those attributes with which we are acquainted. It is therefore *Nirguna*. In order to understand *Nirguna* let one realise for a moment that he is All-in-All.

IV.

The Eternal in Nature is our Self *i. e.* God. The universe, the body of God is called *Prakriti*; it is in constant change. The spirit of the universe, its indwelling *Atma*, is called *Purush*. All the principles of man from mind downwards may be called *Prakriti*; his self may be called *Purush*. This self is one with the universal Self. *Prakriti* and *Purush* combined is called *Brahm*. *Prakriti* and *Purush* are phenomenally different but substantially one and both combined is *Brahm* as a seed

pulse is made up of the two halves. Just as the unity of the sound-sleeping state passes into the diversity of dream so Bramh passes into seeming diversity as *Prakriti* and *Purush* or as the universe.

V.

Bramh in passing from unity to *seeming* plurality does not undergo any change whatever. For the plurality is only *seeming*. The ocean in appearing as the wave, the ripple, and the foam does not undergo any substantial change. It remains 'water' all the while. No other doctrine is more misunderstood than the Vedantic doctrine of *Maya*. *Maya is that which can not exist by itself*. For example, the Form and Name called "wave" can not exist apart from water. Shankaracharya restricts *Maya* to Name and Form only. Name and Form are non-existent *per se*. What exists eternally is shapeless and infinite. Apart from "water," the Name and Form called wave is Zero. Apart from Infinite Chit, the universe of Name and Form is Zero. *Maya* or *Prakriti* being unsubstantial is nothing but Bramh itself.

VI.

The universe is one organic whole. The suns, moons, stars, and planets are the several organs of this stupendous All-in-All. The universe, like man, has its *Atma* and its *Karana*, *Sukhma*, and *Sthula Sharirs*. *Parabrahmh* is another name for this stupendous All-in-All whose body is the visible and whose soul the invisible universe. There is the visible man and there is the invisible man; there the visible universe and there is the invisible universe. The universe is a Living Being, a vast organism having its physical, mental, and intellectual organs. This universe in its totality is called Bramh; *prakriti* is simply a name for the lower principles of the All-in-All. *Prakriti* as a distinct entity does not exist.

VII.

To mingle my physical body with the physical universe, to mingle my mind with the universal mind, to mingle my intellect with the universal intellect, is *Mukti* or *Nirvana*.

VIII.

Once upon a time, Ravana, the mighty King of Lanka, while touring through the three worlds in search of rival warriors, asked Narada then coming from the Brahmaloaka, where he could meet with heroes that would give battle unto him. The Devarshi directed him to repair to the *Shetadwipa* where live the powerful beings who are Vaishnavas and those who were killed by the hand of Vishnu. Hearing this Ravana immediately

set out with his chiefs and counsellors mounted in his famous chariot called *puspaka*. As soon as they had approached the Shetadwipa, the Puspaka instantly lost its celestial glory and its motion was arrested. Ravana and his chiefs then entered the place on foot and were immediately caught hold of by some women; Ravana asked them who they were and where did they come from. It was with great labor and effort that the Rakshasas freed themselves from their iron grasp and escaped for their lives. This, says the *Adhyatma Ramayana*, made Ravana think of courting death at the hands of Vishnu, and in order to incur His wrath the Demon stole away Rama's wife, knowing that being killed by Him he would acquire powers unequalled by any.

IX.

Kalpa and *Manvantara*. A *Kalpa* is one day and night of Brahma, the creator. Its measure is two thousand *yugas* in the calculation of the gods. One *Deva-yuga* is composed of the four human *Yugas* of *Krita*, *Treta*, *Dwapara* and *Kali*. The measure of the first is 1,728,000 years; of the second 1,296,000; of the third 8,64,000; and of the fourth 4,32,000 years in our calculation. One thousand of such *Deva-yugas* make up a day of Brahma and another one thousand make his night. A *Manvantara* is the *fourteenth* part of such day of one thousand *Deva-yugas* and marks the reign of one *Manu*. Fourteen Manus reign in each day of Brahma, and after such fourteen *Manvantares* comes Brahmas night, which is called *Pralaya*, annihilation. These fourteen Manus reign in succession in each *Kalpa*, and are known by the following names:—Swayambhuba, Swarochisha, Uttama, Tamasha, Raibata, Chakshoosa, Baibaswata, Sabarni, Daksha-Sabarni, Brahma-Sabarni, Dharma-Sabarni, Rudra-Sabarni, Deva-Sabarni, Indra-Sabarni. Again, thirty *Kalpas* make one month of Brahma, and twelve such months make a year. Such one hundred years is the life-time of each Brahma, an atom in the Infinite Ocean of *Chit*. The present Brahma has passed his fiftieth year, and the present time is the reign of the *seventh* Manu, in the first day of Brahma's fifty-first year. Will the reader find out the proportion which his insignificant life bears to a single day of Brahma, a finite Being like himself? The task will be more than repaid, for it will destroy the veil of *Ahankar* even for a moment and will remind us of the insignificance of our earthly life and glory.

“That Art Thou.”

Chhandogya-upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

THE LIGHT OF THE EAST.

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Keynotes.

TWO great paths lead to Nirvana, viz., the *Gnan marga* and the *Bhukti marga*. The adherents of the above two paths do not hesitate to criticize each other whenever an opportunity presents itself. The criticisms are for the most part injudicious and short-sighted. If *Gnan* and *Bhukti* be altogether different paths, how is it possible for the *Gnani* to understand the state mind of the *Bhukta* and *vice versa* ? If these two paths, be diametrically opposite, how is it possible for Buddha and Chaitanya to understand each other ? And there can be no criticism unless there is a mutual understanding.

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The object of *Gnan* as well as of *Bhukti* is the *layam* or absorption of the mind. The result of absorption must be equal in both cases. The end of both the paths being the same it is useless to make any difference. There are some natures who can bring about the *laya* state of the mind by *Gnan* ; there are others who can bring about the same by *Bhukti*. Generally speaking women and nervous persons are prone to *Bhukti* ; strong natures naturally love *Gnan*. To say that the one is superior to the other is simply a thoughtless remark.

Each of these systems has its drawbacks as well as its merits. It is very rare to meet with a true *Bhukta* or a true *Gnani*. The characteristics of a true *Bhukta* are mentioned in Slokas 13 to 20 of the 12th Chapter of the Gita. By comparing them with the characteristics of the *Gnani* as mentioned in Slokas 55 to 59 of the 2nd Chapter, the reader will detect very little difference between *Gnan* and *Bhukti*. In Sloka 46 of the sixth Chapter *Dhyan yoga* is held to be superior to everything else in unmistakable terms. That the *Yoga* referred to in the above Sloka is *Dhyan* is not only evident from Sankara's commentary but also from the fact that the 6th Chapter bears the name,—*Dhyan yoga*.

The traditional threescore and ten years, the term of life allotted to man, dwindles into a very short period on strict examination. About thirty-five years of this period is passed in an unconscious state, viz., sleep; the last ten years of dotage and the first ten years of childhood are useless. The remaining fifteen years are characterised by hard struggle for bread as well as by the death of dear and near relatives and other misfortunes. The above is the lot of only those who live up to a good old age. How many are cut off early! Is it not better for a wise man to work for deliverance from this hell during the short period he is allowed to live? Surely we come to this earth to enjoy only the pleasure of breathing.

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Sages name variously that which is but One. *Rig Veda*.

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The man of science is lost in wonder by contemplating the glorious beauty of the garden called the universe, decorated with many-colored flowers in the shape of planets and illumined by a million suns; how much more will the *Yogi* be enraptured who is face to face with the Author of this universal garden!

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We hear much of *avatars* now-a-days especially in Bengal. Only the other day a public lecture was delivered in the Star Theatre in which an attempt was made to prove that the late Ramkrishna Paramahansa was an *avatar* of Vishnu. This is a startling proposition and contrary to the spirit of the Hindu Shastras. We can never allow this proposition to go uncontradicted.

If Ramkrishna Paramhansa be an *avatar*, then every Rishi of ancient India should be regarded as such. There is no special reason which can lift Paramhansa Deva above the host of *Jivunmukta* Rishis. Byas Deb came to teach mankind and wrote out almost all the *Shastras* of the Kali yuga. Even he, the mouthpiece of Krishna, is not regarded as an *avatar*. For an ordinary man the assertion that he can distinguish an *avatar* from a saint is the height of presumption. We admit that it is the duty of a *chela* to regard his Guru as an *avatar*; but it does not at all follow that the same should be held up as an *avatar* before the public.

* * *

An *avatar* is he who descends from the highest plane of consciousness in order to teach mankind; like the *Jivunmukta* he has not behind him a series of births and rebirths. Even the great Buddha, to whom more than a third of mankind owe their spiritual allegiance, had a long series of births before him? Who will believe that Ramkrishna Paramhansa displayed higher spiritual qualities than even Buddha himself? The assumption is ridiculous.

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In all mystical statements we can take nothing for granted whether on one side or the other. "The more incredible a phenomenon appears to be the more exacting must we be that the facts shall be so well evidenced that no one can have any reason for doubting the record. We recognise that we are on the border land, and that in front of us stretches a vast expanse which is to the phenomena we have already chronicled as the Atlantic ocean is to the pools left on the shore by the receding tide. What we want to do is to push forward a little the out-posts which mankind has been able to thrust into the great and illimitable expanse of the invisible world."

* * *

Mr. Stead, the editor of the Review of Reviews is about to start a quarterly magazine dealing with the scientific study of mystical subjects, the first essential of which will be to establish a mode of communication between investigators all of kinds although it may be by vastly different methods. He says, "I can not describe it better than by saying that "Border-land" will be a quarterly "Review of Reviews" dealing with subjects which are supposed to lie beyond the pale of human knowledge. It will differ from "The Review of Reviews" in that it will not only notice the monthly magazines, but also the weekly papers which are devoted to

these studies. It will attempt to do in a popular and catholic form that which is done in a more or less doctrinaire and exclusive way by the Brahmins of Psychical Research." We are requested to inform our readers of the forthcoming publication of "Borderland" and to intimate that its editor cordially invites their co-operation and support. We fully sympathise with Mr. Stead for his attempt to give a scientific shape to the scattered and isolated experiences of various occult students in different parts of the world. Address: Mowbray House, Norfolk Street, Strand, London, W. C.

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One of the most recent achievements of Modern Science is the liquefaction of air by Professor Dewar.

* *

Geological evidence about the existence of a great Antarctic continent in past ages basking in a tropical sun at a time when Europe, Asia, and North America were locked up in the icy fetters of the glacial period is steadily accumulating. A *Maya* manuscript describes the destruction of this lost continent in the following terms:—"In the year 6 Kan, on the 11th Muluc, in the month zac, there occurred terrible earthquakes, which continued without interruption, until the 6th Chuen. The country of the hills of mud, the land of Mu was sacrificed; being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times in various places. At last the surface gave way and countries were torn asunder and scattered. Unable to withstand the force of seismic convulsions, they sank with their 64,000,000 of inhabitants 8060 years before the writing of this book."

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Says the Sphinx, "Arjuna's conversation with Krishna (in the Gita) was a vision seen by him in a higher state of consciousness, and may quite well have been an actual event which took place on the battlefield occupying only a few moments of time, his state being unobserved by all those around him." Yes, the above is also the Hindu idea of the event.

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Work out your salvation with diligence.—*Buddha*.

The Lucifer for June last after noticing our article, "The Problem of the Infinite," says that the epithet *Sachchidananda* does not apply to Parambramh but only to Iswara (Logos). As this remark comes from one who holds the responsible position of the expounder of the "Hindu Shastras" to the Western World, we think it our duty to correct any misstatement of our religion and philosophy. Parambramh is, according to our Rishis, *Sachchidananda Swarupa*. *Sachchidananda* is not the attribute of *Parambramh*, it is the very essence of Parambramh. The system expounded by Subha Row in the Bhagabat Gita lectures is the *Bishitadwita* system of Ramanujacharja. In the latter system there is, (1) *Chit* or Ishwara (Logos), (2) *Achit* (matter), (3) *Chidachit relative knowledge*, the link between Chit and Achit. In the above system Achit (matter) has real existence.

According to Sankaracharja, Yoga-Bashista, and Mahaurvana Tantra, *Chit* is equivalent to the self-luminous consciousness *per se*. *Achit* (matter) has no real existence whatever. The only thing that exists is Sachchidananda Parambramh. The Bhagabat also takes the same view: Cp: Skundha 3, Chapter V, Slokas 23 to 28. The word *Sat* means 'existence'; and as there can not be two 'existences' Parambramh can not but be *Sat*. The Logos (Ishwara) can not be identified with *Sat* (real existence) in as much as it vanishes in *Mahapralya*. The Logos (Ishwara) is a phenomenal manifestation of the Absolute; for this reason it is childish to identify it with *Sat*. The Logos with its surroundings is called *Aparam Bramh*.

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There is more faith in honest doubt, believe me, than in half the creeds.—*Tennyson*.

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This being about the close of our year, the subscribers of "Light" are requested to send their subscriptions in advance for the coming year.

The Vedānta System.

III.

(The sacred triad.)

SPIKE man, the universe is a living, moving, acting, willing, and thinking Being. The suns, moons, stars, and planets are the several organs of this stupendous All-in-All. As there is the physical (*Sthula*), the mental (*Sukṣma*), and the intellectual (*Karana*) man, so there is the physical, the mental, and the intellectual universe. The entire universe is the God of the Vedānta Philosophy. God, like man, has the physical universe (*Birat*) for His body, the mental universe (*Hiranyagarva*) for His mind, and the intellectual universe (*Sūratma*) for his intellect. To interpret the above in popular phraseology: *The Divine intellect is called Vishnu; the Divine mind is called Brahma; and the Divine body is called Shiva.* The above three are also known by the terms *Swatic Ahankar*, *Rajasic Ahankar*, and *Tamasic Ahankar* respectively. The intellect of man is called *Buddhi*, but the intellect of God is called *Vishnu*; the mind of man is called *Mana*, but the mind of God is called *Brahma*; the body of man is called *Sharīra*, but the body of God is called *Shiva*. I have hitherto intentionally used the term God (*Ishwara*) instead of *Bramh* in order to explain *Bramh* from the stand-point of *Ishwara* (Logos). We have seen before that *Vishnu*, *Brahma* and *Shiva*, i. e., the intellect, the mind and the body of *Ishwara* (Logos) are *within* space and time; but there is something in *Ishwara* which is formless *Gnan*, consciousness *per se*; it is *without* the conditions of space and time. It is the unchangeable, eternal essence of *Ishwara* (Logos). It is called *Parambramh* in the Vedānta Philosophy. It is the spiritual light and the support of the entire universe. Neither thought, nor speech nor mind can fathom the self-luminous super-personal timeless, spaceless, *spiritual Light*!

From the above it is clear that the term universe includes not only the visible but also the invisible planes of existence; the universe is also held synonymous to God (*Ishwara*), and the deepest plane of *Ishwara* is termed *Parambrāmh*.

Let us view the above problem from the stand-point of *Parambramh*. *Vishnu* is the intellect of *Parambramh*; *Brahma* is His mind; and *Shiva* His body. All the *gunams* (attributes) of the universe are, therefore, the attributes of *Parambramh*. Therefore, *Parambramh* is *Saguna*, i. e., endowed with attributes. On the other hand, *Parambramh* is *Nirguna*

inasmuch as He is the All-in-All and without the sense of duality. From the above it follows that *Bramh* is both personal and impersonal, both *Saguna* and *Nirguna*. It is as incorrect to call Him personal as to call Him impersonal. On the one hand, *Bramh* is not impersonal like the sleeping man. On the other hand, He is infinitely superior to person. He, may therefore, be called *superpersonal*. The *superpersonal Bramh* is only cognizable by perfect *layam* or absorption of the mind.

When we retire into the deeper plains of our consciousness all diversity tends to become unity. In the waking and dreaming states we retain distinct characteristics; but, in the *sound-sleeping* state there is no difference in the consciousness of various finite beings. All merge into a unity, a unity characterised by ignorance. If our consciousness attains a state deeper than even the sound-sleeping state this unity will be characterised not by ignorance but by spiritual wakefulness. In our central self, i. e., God we are one. To realise this immortal unity should be the aim of our existence. If we can go deeper into the very centre of our self by means of *Samadhi*, we will attain the *Turyia* or the fourth state of consciousness which resembles deep sleep in so far as it is timeless and spaceless but which differs from it in so far as it is characterised by self-luminosity which is the very opposite of ignorance.

The body of the self-luminous *Mahachaitanya* of the universe is called *Prakriti*. *Prakriti* may roughly be divided into three stages:— (1) *Swatic Ahankar*, Vishnu, (2) *Rajasic Ahankar*, *Bramha*, (3) *Tamasic Ahankar*, Shiva. These are the three-fold bodies of *Parambramh*. The physical body of man is derived from the *Tamasic*, his mind from the *Rajasic* and his *Buddhi* from the *Swatic Ahankar*. Shiva is the *Sthula Sharira*, *Brahma* the *Suksma Sharira*, and Vishnu the *Karana Sarira* of *Parambramh*. As the sun is clothed with its garment of dazzling light, so the *Mahachaitanya* is clothed with the garment of universal *Ahankar*. The triple *Ahankar* mentioned above are merely the *Forms* of *Mahachaitanya*, just as the wave, the ripple, and the foam are merely the *Forms* of water. The substance of the triple *Ahankar* is *Parambramh*. From the preceding remarks, we come to the following conclusion:—

(1) The material universe is the modification of the universal mind or *Ishwara*, just as the world of dream is the modification of the human mind.

(2) The physical world may be regarded as the body of *Ishwara* (*Logos*); the mind of *Ishwara* is called *Bramha* and His intellect is called *Vishnu*.

(3) *Parambrahm* may be called the highest spiritual principle in *Ishwara*, His *Atma*. The *Atma* of *Ishwara* is beyond the limitations of time and space.

(4) As the rays of the sun are to the sun itself, so are the *Jivas* to *Ishwara*. The higher principle of *Jiva* is called *Ishwara*, and the highest principle of the latter *Parambrahm*.

(5) If by means of *Samadhi* we suppress our physical consciousness, we will reach our higher Ego called *Ishwara*, and finally our highest principle called *Parambrahm*.

(6) This goal can only be attained by destroying the sense of duality.

7. There is only one Being identical with the universe whose highest principle is called *Parambrahm* and whose intermediate principles are known as *Ishwara* and *Jiva*. The last principle of this Being is called *Jagat*, matter.

The physical body of *Ishwara* (Logos) is divided into five grades of matter, viz., earth, water, fire, air, and ether. Each of the latter is again sub-divided into seven grades, viz., seven earths (*Sapta-bhumi*), seven waters (*Sapta-samudra*), seven airs (*Sapta-vayu*), seven fires (*Sapta-agni*), and seven ethers (*Sapta-vyoma*). All the above divisions are included in the *Ashtamukti* of Shiva which every Brahmin is required to repeat every day.

The mind of *Ishwara* called *Brahma* is also sevenfold; it is metaphorically described as the *Sapta Rishis*.

The intellect of *Ishwara* called *Vishnu* is also seven-fold, represented by the spiritual counterpart of the seven rays of the sun.

Beyond all these principles is the Eternal, Immutable, Undefinable, timeless and spaceless *Parambrahm*, the *Atma* of *Ishwara*.

It should be clearly borne in mind that the term *Ishwara* is here applied to the aggregate of those principles of *Parambrahm* which are within the limitations of time and space, viz., from *Vishnu* to the grossest principle, earth. The highest and the central spiritual principle of *Ishwara* (Logos) is termed *Parambrahm*.

The apparent difference between the Vaishnava and Shaiva sects vanishes here. To say that *Vishnu* is superior to *Shiva* or *vice versa* is simply childish. In the *Kalika Purana* a scene is described in which *Brahm*, *Vishnu*, and *Shiva* are made to merge into one another and finally into *Parabrahm*. As the present, the past, and the future are merely the imaginery aspects of Time, so *Brahm*, *Vishnu* and *Shiva* are the threefold aspects of *Parabrahm*. The same sun is called *Brahma* when rising, *Shiva* when setting and *Vishnu* when in the mid-heaven.

As the past, the present, and the future are merely the imaginery divisions of infinite Time and exist in name only, so Bramha, Vishnu and Shiva are the different names of Parambramh. Infinite time can not have any part, for the part being a fraction of the whole, the *whole* must be finite also. But Time is infinite and therefore its division into days, hours, minutes, &c., are not real but imaginery ; they exist in name only. Similarly the division of the infinite Bramh into Bramha, Vishnu, and Shiva is not real but imaginery ; they exist in name only. As the whole period of creation, the succession of *Yugas*, the divine and the human years,—the days, hours and minutes &c., are in reality nothing but infinite Time, so Bramha, Vishnu, Shiva, the Rishis, Devas, Asuras, and animals are nothing but the infinite Parambramh. Ignorance is the cause of this seeming plurality. This ignorance is termed *Muhamaya*.

(To be continued.)

Gleanings from my Note-Book.

MORALITY presupposes Freedom.

FREEDOM exists wherever the will of the agent meets no obstacles and he is able to deliberate intelligently. Freedom is destroyed by constraint.

REASON has two aspects :—

On the one hand, Reason must be obeyed by the lower functions, the passions ; on the other hand, Reason must *rightly* develop its own activities.

On this double requirement is founded the distinction of the two kinds of virtues :

1. The practical or ethical virtues.
2. The dianoetic or intellectual virtues.

ETHICS is originally the natural bent of man, his mind, disposition, temperament ; hence, it signifies *moral character*.

The Ethical Virtues are, Courage, Temperance, Liberality and Magnificence, High-mindedness and love of Honor, Mildness, Truthfulness, Urbanity, Friendship and Justice.

COURAGE is a mean between fearing and daring. In the strict sense he only is courageous who is not afraid of an honourable death, and who

is ready to face danger for the sake of the morally beautiful. Genuine courage does not flow from passionateness, but from giving to the befitting the preference over life. The extremes, between which courage is the mean, are represented by the foolhardy man and the coward.

TEMPERANCE guards the proper mean in respect of pleasures and pains; in respect of the enjoyment which arises wholly through the sense of touch, in meats, drinks or in what are termed venereal pleasures. The extremes are intemperance and insensibility.

LIBERALITY is the proper mean in giving and receiving. The right mean is *magnificence* or princeliness. The extremes are profligality and stinginess, or meanness and vulgarity (bad taste).

HIGHMINDEDNESS is the proper mean in matters of honor and dishonor. He who incorrectly thinks himself deserving of high honor is vain; while he who underrates his own work is mean-spirited.

MILDNESS is the proper mean in seeking for revenge. Excess in regard to anger is irascibility.

TRUTHFULNESS (sincerity), facility in social intercourse, and friendliness are means in the management of one's words and actions in society. The obsequious man praises and yields, in order not to render himself disagreeable to his companions, and the flatterer does the same from motives of self-interest. The fretful and cross men care not, whether their conduct is offensive to others. The *right mean* of conduct in this respect has no particular name. It most resembles *Friendship*, but it is to be followed not merely among friends whom we love, but also in our intercourse with *all* whom we may meet. The candid man holds the mean between the braggart and the dissembler, in that he gives himself out for *just what he is*, and neither boasts nor belittles himself.

Shame is the fear of ill-repute, and is rather a passive emotion than a developed virtue. The extremes are represented by the timid and the shameless.

NEMESIS, or *just* and *righteous* indignation, is a mean whose extremes are envy and spitefulness.

JUSTICE, in the most general sense, is the practice of all virtue towards others. It is a perfect virtue, yet not absolutely, but with reference to others. It is the most perfect virtue, because it is the perfect exercise of all perfect virtues, and because he who possesses it is able to practise virtue as well in regard to others as in regard to himself. But *Justice*, viewed as a single virtue among others, respects the equal and the unequal.

DIANOETIC OR INTELLECTUAL VIRTUES.

They are divided into two classes, and correspond with the two intellectual functions.

The one intellectual function, exercised by the scientific faculty, is the consideration of the necessary.

The other intellectual function, exercised by the faculty of deliberation or *practical reason*, is the consideration of that which can be changed by our action.

The one function includes the best or the praiseworthy virtues of the scientific faculty ; the other function includes those of the deliberating faculty or *practical reason*.

The work of the scientific faculty is to search for the truth *as such*.

The work of the deliberating faculty or *practical reason*, which subserves the interests of practical action or artistic creation, is to discover that truth which corresponds with correct execution.

The best virtues of each faculty (scientific and deliberating) are those, through which we approach nearest to the truth. These are :—

(a) Art and Practical Wisdom.

Art, as a virtue, is creative ability under *true* intellectual direction. Practical Wisdom is practical ability, under *rational* direction, in the choice of things good, and in the avoidance of things evil.

(b) Science and Reason.

Science is directed to that which is demonstrable from principles. Reason is directed to principles. Science is demonstrative ; Reason apprehends the principles of Science.

Prudence and understanding belong to Practical Wisdom.

Prudence finds out the *right* means for the *right* end fixed upon.

Understanding is exercised in passing *correct* judgments on that respecting which Practical Wisdom gives *practical* precepts.

Where *moral strength* or self-control is wanting, there discrepancy arises between *insight* and *action*. This discrepancy would not arise if *knowledge* possessed an absolute power over the *will*. The occasion for self-control arises in connection with whatever is pleasurable or painful ; in the latter case, it is *endurance*.

FRIENDSHIP is of three kinds: the agreeable, the useful, and the good. The good is the noblest and most enduring. The love of Truth should have precedence before love to the persons of our friends.

The true end of life and the way which conducts to it is *Love*.

LOVE, taken in the strictly philosophical sense, is the *united* striving of souls to reach the goal of philosophy, *i. e.*, the knowledge of ideas, and to attain to that *practical* conduct of life which corresponds with such knowledge.

The *Sensible* may partake in the *Ideal*; the *Ideal* may shine through the *Sensible* and lend it proportion and beauty. But the ultimate and supreme duty of man is to escape from the *Sensible* to the *Ideal* (the *Absolute*, above Time and Space).

It is difficult to know one's self; it is easy to advise another.

Hold the *Beautiful*, the *Good*, and the *True* more sacred than an oath.

Learn to command by first learning to obey.

Right and wrong are not *natural* distinctions, but depend upon *human* institution.

Definite individual existence *as such*, is represented by *Injustice*, which must be atoned (*i. e.*, at-oned) for by extinction (*i. e.*, liberation or salvation).

Not he who abstains, but he who enjoys without being carried away, is master of his pleasures.

If thou doest good painfully, thy pain is transient, but the good will endure. If thou doest evil with pleasure, thy pleasure is transient, but the evil will endure.

"Growth in knowledge" is the first requirement.

Knowledge means *right* knowledge.

Right knowledge removes all fancying, false imagining, false faith, all seeing through images and comparisons, all dogmas and authorities. Arguments addressed to the understanding are no longer necessary.

The right knowledge of the Truth is called *Faith*.

This *Faith* is popularly called "Divine Ignorance."

"Ignorance is bliss" is only true when man is in full possession of the *right* knowledge of the Truth.

This Divine Ignorance is synonymous with unlimited capacity of receiving. This is also called *Resignation*.

Virtuous action, in its strict sense, is *purposeless* action. *Purposeless* means *free*.

The Righteous man must be free (*i. e.*, purposeless) from all finite ends or objects. Even the Kingdom of Heaven, Salvation, and Eternal Life are not the legitimate objects for him.

MORALITY consists not in *doing*, but in *being*.

Works do not sanctify us; we are to sanctify works.

The moral man is not like a pupil who learns by practice.

The moral man is like the ready writer who, without attention, unconsciously exercises, perfectly and without labour, the *art* which has become to him a *second nature*.

All virtues are one virtue.

He who practises one virtue more than another is *not moral*, in the true sense of the word.

Love is the principle of all virtues.

Humility comes next to Love.

Humility consists in ascribing all good, not to one's self, but to God.

Salvation does not depend on external works, such as fastings, vigils, and mortifications. They are rather a hindrance than a help to salvation.

All works which arise from an external motive are dead in themselves.

No one but thyself can hinder thee.

The true working is a *purely interior* working.

Even works of compassion have external aims and cares. Such works make the soul, not a free daughter, but a serving-maid.

The *inner* work is infinite, and above Space and Time. No esoteric pledges and promises are necessary there.

This inner action of the *righteous* is not legality, but a life of faith.

The *true inner* work is an independent rising of the Reason to God.

True prayer is the knowledge of the Absolute.

True prayer is voiceless.

Right prayer asks for nothing but God alone.

He who prays for anything besides God prays for an idol. Hence complete resignation to God's will belongs to Prayer. God is not moved by our prayers.

There are no degrees in virtue.

Those who are increasing in virtue are as yet not moral at all in the true sense of the word.

Complete sanctification or *Jivunmukti* is attainable on earth, for man can surpass all the saints in heaven and even the angels.

Even in his present body, man can arrive at the state (of *Jivunmukti*) in which it is impossible for him to sin (sink).

God is not a destroyer of Nature; He completes Nature, and enters with His grace where Nature achieves her highest works.

It is *not* true that works cease when sanctification is attained.

It is not until after one's sanctification that *right* activity, love to all creatures, and most of all to one's enemies, and peace with all begin.

We should destroy no smaller good in us in order to secure a greater one; nor should we give up any mode of activity that is of limited goodness for the sake of a greater good. But we should comprehend (grasp) every good *in its highest sense*, for no good conflicts with another.

Principle is important; the *right* principle. From the *right* principle flow *right* actions as a matter of course.

Power with love, or knowledge without wisdom is like a headstrong horse that throws away the rider. A wise rider can alone manage the beast.

Do that to which thou feelest thyself most impelled by God,

That which is one man's life is often another man's death. Hence all men are by no means required by God to follow the same way. Man's salvation is not made dependent on a particular form of activity.

Torment not thyself; if sufferings come, bear them. If honor and fortune come, bear them with no less readiness. (*From Ueberweg's History of Philosophy*).

BOMBAY, June 1893.

M. M. SHROFF.

Sankara's advice to the Mumukshu.

1. I humbly salute the abode of Goodness and Beauty—the pure consciousness, which is the cause of the creation, support, and destruction of this infinite cosmos, whose power baffles our understanding at every step, who is the Lord God of the universe, whose omniscience grasps every detail of the infinite creation, to whose variety of forms there is no end, who is free from the bonds of matter and who is the bottomless ocean of Bliss.

2. I always bow my head down to the lotus-feet of that Constant Nature through whose favor I have come to realize that I am *Vishnu* and everything is existent in me.

3. Being sorely troubled with three, (1) Material, (2) Mental, and (3) Supernatural afflictions a person having duly qualified himself (by the practice of self-control and other necessary virtues) went to and asked a Sat Guru (a practical master of the highest knowledge).

4. Bhagaban! kindly tell me in short the way of deliverance by following which I shall be easily able to snap the chords of matter.

5. The Guru said—You have asked a worthy question ; I will give a clear answer to you. Hear attentively.

6. The sense of identity and sameness which arises after the clear understanding of the grand word Tatwamasi (that art thou) about Jiva and Paramatma is the root of Mukti (final emancipation from the bonds of matter).

7. The Shishya asked,—Who is that Jiva and who the Paramatma, what is that sense of sameness and how is the word Tatwamasi proved ?

8. The Guru replied,—I am solving your doubts presently. Jiva is no other than yourself and you are asking who is Paramatma, in reply I say, you are undoubtedly that Paramatma yourself.

9. The Shisha said,—Bhagaban ! Even now I am completely ignorant of the real nature of the commonest object. Tell me how can I grasp the meaning of the word "I am Brahman."

10. Yes, replied the Guru. You are right. Acquaintance with the nature of the object alone is the cause of perception of the significance of the word.

11. But being the witness of the mind and its actions, Consciousness, Bliss and Existence themselves, why are you unable to perceive yourself ?

It is, in the words of Emerson (Essay on Experience), "that in us which changes not and which ranks all sensations and states of mind. The consciousness in each man is a sliding scale which identifies him now with the first cause and now with the flesh of his body" • • • It is the Drusta (perceiver of the nature of a disinterested witness) of Physical Name and Form, Mental Name and Form and Space or blankness where time is not. It is the observer of the state of deep sleep where Time and Space vanish, strictly speaking. It then becomes one with Space. Therefore it is formless, and it is unchangeable. Now it is evident that if it identifies itself with *any* Drisya (image) *that must be wrong and owing to ignorance*. That it is Bliss cannot be proved by words ; Yoga only can give a taste of it. All that can be said is, that the sleeper on awaking from an undisturbed sleep says, 'I was happily sleeping, there was sheer nothingness.' A sense of supreme ease which is but the faintest shadow of the Bliss attends when the meddlesome monkey, mind, draws its limbs together and lies shrunken and drowsy.

12. Consider yourself to be Self-existence and Bliss, the witness of the intellect and mind. Always think yourself independent, single, without connection with any form or body.

13. The body alone has forms and shapes but Atma is shapeless. So it is not perceivable by the senses like other objects. Besides, other objects are but the changeful aspects of the five elements. Atma is changeless.

14. If for the reasons stated above, forms and bodies are different from Atma, then perceive Atma directly as you would the nut in your hand.

15. As the perceiver of the Ghut (earthen pot) is different from the Ghut itself and in no way connected with it, so the perceiver of the body is not the body itself. Therefore conclude "I am not body."

16. Thus you are not the senses because you are their perceiver and regulator. So conclude "I am not the senses, the mind, the intellect and the vital principle."

17. It is also evident that I am not their combination. I only reap the fruits that are sown with their instrumentality.

18. The body and the senses originate and perish. Know that I am that Atma whose presence in the body keeps it alive.

19. What is Changeless and like the loadstone, and sets the intellect and others agoing, know for certain that I am that Atma.

20. Know "I am that Atma" whose presence makes the dead material body and senses, &c. look like living and conscious.

21. Know that I am that Atma who feels that its mind was restless a little before, now it is quiet. The perceiver of the above feeling is termed "I."

22. Know for certain that "I am that Atma" who is conscious of the three states waking, dream and sleep. Who marks the changes of the intellect, who is changeless and witness of everything.

23. As the *theep* (burning lamp) which lights up the *Ghut* is perceived as separate from the *Ghut*, so I am that consciousness which illumines this body.

24. Know "I am that Atma" for whom the Bhabums (modes), sons and riches etc. are dear, and who is the universal observer and whom the whole world loveth most.

25. Know "I am that Atma" whom all love best naturally without any consideration and interest, for whom is the ever present sense of "Ego," and for whom is the knowledge consequent on sense-impressions.

(To be continued.)

Gravitation.

THE following is an extract from an article, "On the use of the Sidhantas in the work of Native Education" by Lancet Wilkinson Esq., Bombay, Asst. Rest. at Bhopal published in page 504 of the Journal of the Asiatic Society of Bengal of the year 1834.

MR. WILKINSON SAYS :—

"May I request that you will be so kind as to give insertion in your Journal to the accompanying few verses extracted from the Goladhaya or treatise on the globes by Bhaskara Acharya, a Hindu astronomer who flourished about 800 years ago.

"In order to make the tenor of the arguments here used by Bhaskara Acharya intelligible to readers generally, it may be proper in the first place, briefly to notice the popular belief and tenets entertained with regard to the Earth and the system of the world (for to these subject my remarks will be confined) by the two grand classes of Hindus here, so boldly and ably exposed by this celebrated Astronomer. * * *

"In the 24th and 25th verses our Author (Bhaskara Acharya) shews that he had got a glimpse of the true nature of attraction and gravity.

VERSE 24TH—

*Yathosnatarkanaloyoscha
Shitata bidhou druti kay katinatwa usmani
Marut chalo bhurachala swavabata
Yato bichitra buta bustusuktaya.*

"As heat is the inherent property of the sun and of fire ; as cold of the moon, fluidity of water, and hardness of stones ; as the air is volatile, and the earth is immovable, and as other wonderful (oh how wonderful!) properties belong to other things.

VERSE 25TH—

*Akrishka suktischa mahitaya yat
Khasthum guru swabhimukhum sasuktya
Akrishkata tut putut eve bhati
Skumay samuntwat kuk patutwium khay.*

"In like manner, the power of attraction is inherent in this globe of earth. By this inherent power, any thing heavy projected into the air is attracted down to it. The thing so projected appears to be falling of itself, but in fact, it is in a state of being drawn downwards by the earth."

The above will shew that the great Physical Law of attraction of gravity was discovered by the Hindus long before the birth of Sir Issac Newton in the West.

SREENATH CHATTERJEE.

NOTE.—The third Chapter of Siddhanta Siromani in which the above two remarkable passages occur also treat among other things of the round shape of the earth and other planets and their existence in space without any material support whatever. The preceding Chapter treats of eclipses and other important things. The sun is called *Sabita* (the producer) by the Hindus as from it alone has come out all the other planets. It is called *Aditya*, because it attracts every member of the solar system. Going as far back as the time of the Rig Veda, we find that in the celebrated *Sam* called *umayn* it is written that *the sun makes all the planets travel towards the East by the force of attraction*. In the first *sam* of the *Rudra Samhita* electricity is referred to and the power of the lightning conductor to prevent the destructive power of lightning is clearly mentioned therein. The attraction of gravity was known to the Hindus long before Newton and for the sake of truth Western astronomers should mention the name of Bhaskaracharya as the discoverer of this great physical law.—*Ed. Light*.

The Silver Hatchet.

ON the 3rd of December 1861, Dr. Otto von Hopstein, Régius Professor of Comparative Anatomy of the University of Buda-Pesth, and Curator of the Academical Museum, was foully and brutally murdered within a stone-throw of the entrance to the college quadrangle.

Besides the eminent position of the victim and his popularity amongst both students and towns-folk, there were other circumstances which excited public interest very strongly, and drew general attention throughout Austria and Hungary to this murder. *The Pesther Abendblatt* of the following day had an article upon it, which may still be consulted by the curious, and from which I translate a few passages giving a succinct account of the circumstances under which the crime was committed, and the peculiar features in the case which puzzled the Hungarian police.

'It appears,' said that very excellent paper, 'that Professor Von Hopstein left the University about half past four in the afternoon, in order to meet the train which is due from Vienna, at three minutes after five. He was accompanied by his old and dear friend, Herr Wilhelm Schlessinger, Sub-Curator of the Museum and Privat-docent of Chemistry. The object of these two gentlemen in meeting this particular train was to receive the legacy bequeathed by Graf Von Schulling to the University of Buda-Pesth. It is well-known that this unfortunate noble man, whose tragic fate is still fresh in the recollection of the public, left his unique collection of mediæval weapons, as well as several priceless black-letter editions, to enrich the already celebrated museum of his Alma Mater. The worthy Professor was too much of an enthusiast in such matters to entrust the reception or care of this valuable legacy to any subordinate, and, with the assistance of Herr

Schlessinger, he succeeded in removing the whole collection from the train, and stowing it away in a light cart which had been sent by the University authorities. Most of the books and more fragile articles were packed in cases of pine wood, but many of the weapons were simply done round with straw, so that considerable labour was involved in moving them all. The Professor was so nervous, however, lest any of them should be injured that he refused to allow any of the railway employes to assist. Every article was carried across the platform by Herr Schlessinger, and handed to Professor Von Hopstein in the cart, who packed it away. When everything was in, the two gentlemen, still faithful to their charge, drove back to the University, the Professor being in excellent spirits, and not a little proud of the physical exertion which he had shown himself capable of. He made some joking allusion to it to Reinmaul, the janitor, who, with his friend Schiffer, a Bohemian Jew, met the cart on its return, and unloaded the contents, leaving his curiosities safe in the store-room, and locking the door, the Professor handed the key to his sub-curator, and, bidding every one good evening, departed in the direction of his lodgings. Schlessinger took a last look to reassure himself that all was right, and also went off, leaving Reinmaul and his friend Schiffer smoking in the janitor's lodge.

'At eleven o'clock, about an hour and-a-half after Von Hopstein's departure, a soldier of the 14th regiment of Jager, passing the front of the University on his way to the barracks, came upon the lifeless body of the Professor lying a little way from the side of the road. He had fallen upon his face with both arms stretched out. His head was literally split in two halves by a tremendous blow, which it is conjectured, must have been struck from behind, there remaining a peaceful smile upon the old man's face, as if he had been still dwelling upon his new archaeological acquisition when death had overtaken him. There is no other mark of violence upon the body except a bruise over the left patella, caused probably by the fall. The most mysterious part of the affair is that the Professor's purse, containing forty-three gulden, and his valuable watch, have been untouched. Robbery cannot, therefore, have been the incentive to the deed, unless the assassins were disturbed before they could complete their work.

'This idea is negatived by the fact that the body must have lain at least an hour before any one discovered it. The whole affair is wrapped in mystery. Dr. Langemann, the eminent medico-jurist, has pronounced that the wound is such as might have been inflicted by a heavy sword bayonet wielded by a powerful arm. The police are extremely reticent upon the subject, and it is suspected that they are in possession of a clue which may lead to important results.'

Thus for the *Pesther Abendblatt*. The researches of the police failed, however, to throw the least glimmer of light upon the matter. There was absolutely no trace of the murderer, nor could any amount of ingenuity invent any reason which could have induced any one to commit the dreadful deed. The deceased Professor was a man so wrapped in his home studies and pursuits that he lived apart from the world, and had certainly never raised the slightest animosity in any human breast. It must have been some fiend, some savage, who loved blood for its own sake, who struck that merciless blow.

Though the officials were unable to come to any conclusions upon the matter, popular suspicion was not long in pitching upon a scapegoat. In the first published accounts of the murder the name of one Schiffer had been mentioned as having remained with the janitor after the

Professor's departure. This man was a Jew, and Jews have never been popular in Hungary. A cry was at once raised for Schiffer's arrest; but as there was not the slightest grain of evidence against him, the authorities very properly refused to consent to so arbitrary a proceeding. Reinmaul, who was an old and most respected citizen, declared solemnly that Schiffer was with him until the startled cry of the soldier had caused them both to run out to the scene of the tragedy. No one ever dreamed of implicating Reinmaul in such a matter; but still, it was rumoured that his ancient and well-known friendship for Schiffer might have induced him to tell a falsehood in order to screen him. Popular feeling ran very high upon the subject, and there seemed a danger of Schiffer's being mobbed in the street, when an incident occurred which threw a very different light upon the matter.

On the morning of the 24th of December, just nine days after the mysterious murder of the Professor, Schiffer, the Bohemian Jew, was found lying in the north-western corner of the Grand Platz stone dead, and so mutilated that he was hardly recognisable. His head was cloven open in very much the same way as that of Von Hopstein, and his body exhibited numerous deep gashes, as if the murderer had been so carried away and transported with fury that he had continued to hack the lifeless body. Snow had fallen heavily the day before, and was lying at least a foot deep all over the square; some had fallen during the night too, as was evidenced by a thin layer lying like a winding sheet over the murdered man. It was hoped at first that this circumstance might assist in giving a clue by enabling the foot-steps of the assassin to be traced; but the crime had been committed, unfortunately, in a place much frequented during the day, and there were innumerable tracks in every direction. Besides, the newly-fallen snow had blurred the foot-steps to such an extent that it would have been impossible to draw trustworthy evidence from them.

In this case there was exactly the same impenetrable mystery and absence of motive which had characterised the murder of Professor Von Hopstein. In the dead man's pocket there was found a note-book containing a considerable sum in gold, and several very valuable bills, but no attempt had been made to rifle him. Supposing that any one to whom he had lent money (and this was the first idea which occurred to the police) had taken this means of evading his debt, it was hardly conceivable that he would have left such a valuable spoil untouched. Schiffer lodged with a widow, named Gruga, at 49 Marie Theresa Strasse, and the evidence of his landlady and her children showed that he had remained shut up in his room the whole of the preceding day in a state of deep

dejection, caused by the suspicion which the populace had fastened upon him. She had heard him go out about eleven o'clock at night for his last and fatal walk, and as he had a latch-key she had gone to bed without waiting for him. His object in choosing such a late hour for a ramble obviously was that he did not consider himself safe if recognised in the streets.

The occurrence of this second murder, so shortly after the first, threw not only the town of Buda-Pesth, but the whole of Hungary into a terrible state of excitement, and even of terror. Vague dangers seemed to hang over the head of every man. The only parallel to this intense feeling was to be found in our own country at the time of the Williams' murder described by De Quincy. There were so many resemblances between the cases of Von Hopstein and of Schiffer that no one could doubt that there existed a connection between the two. The absence of object and of robbery, the utter want of any clue to the assassin, and, lastly, the ghastly nature of the wounds, evidently inflicted by the same or a similar weapon, all pointed in one direction. Things were in this state when the incidents, which I am now about to relate, occurred; and in order to make them intelligible I must lead up to them from a fresh point of departure.

Otto Von Schlegel was a younger son of the old Silesian family of that name. His father had originally destined him for the army, but at the advice of his teachers, who saw the surprising talent of the youth, had sent him to the University of Buda-Pesth to be educated in medicine. Here young Schlegel carried everything before him, and promised to be one of the most brilliant graduates turned out for many a year. Though a hard reader, he was no bookworm, but an active powerful young fellow, full of animal spirits and vivacity, and extremely popular among his fellow-students.

The New Year examinations were at hand, and Schlegel was working hard—so hard that even the strange murders in the town, and the general excitement in men's minds, failed to turn his thoughts from his studies. Upon Christmas Eve, when every house was illuminated, and the roar of drinking songs came from the Bierkeller in the Student-quartier, he refused the many invitations to roystering suppers which were showered upon him, and went off with his books under his arm to the rooms of Leopold Strauss to work with him into the small hours of the morning.

Strauss and Schlegel were bosom friends. They were both Silesians, and had known each other from boyhood. Their affection had become proverbial in the University. Strauss was almost as distinguished a student as Schlegel, and there had been many a tough struggle for aca-

demic honours between the two fellow-country men, which had only served to strengthen their friendship by a bond of mutual respect. Schlegel admired the dogged pluck and never-failing good temper of his old playmate ; while the latter considered Schlegel, with his many talents and brilliant versatility, the most accomplished of mortals.

The friends were still working together, the one reading from a volume on anatomy, the other holding a skull and marking off the various parts mentioned in the text, when the deep-toned bell of St. Gregory's church struck the hour of midnight.

'Hark to that !' said Schlegel, snapping up the book and stretching out his long legs towards the cheery fire. 'Why, it's Christmas morning, old friend !'

'And what is the news amongst the students ?' asked Strauss.

'They talk, I believe, of nothing but the murders. But I have worked hard of late, as you know, and hear little of the gossip.'

'Have you had time,' inquired Strauss, 'to look over the books and the weapons which our dear old Professor was so concerned about the very day he met his death ? They say they are well worth a visit.'

'I saw them to-day,' said Schlegel, lighting his pipe. 'Reinmaul, the Janitor, showed me over the store-room, and I helped to label many of them from the original catalogue of Graf Schullings's museum. As far as we can see, there is but one article missing of all the collection.'

'One missing ?' exclaimed Strauss. 'That would grieve old Von Hostein's ghost. Is it anything of value ?'

'Is it described as an antique hatchet, with a head of steel and a handle of chased silver. We have applied to the railway company, and no doubt it will be found.'

'I trust so,' echoed Strauss ; and the conversation drifted off into other channels. The fire was burning low and the bottle of Rheinish was empty before the two friends rose from their chairs, and Von Schlegel prepared to depart.

'Ugh ! It's a bitter night !' he said, standing on the doorstep and folding his cloak round him. 'Why, Leopold, you have your cap on. You are not going out, are you ?'

'Yes, I am coming with you,' said Strauss, shutting the door behind him. 'I feel heavy,' he continued, taking his friend's arm, and walking down the street with him. 'I think a walk as far as your lodgings, in the crisp frosty air, is just the thing to set me right.'

The two students went down Stephen Strasse together and across Julien Platz, talking on a variety of topics. As they passed the

corner of the Grand Platz, however, where Schiffer had been found dead, the conversation turned naturally upon the murder.

'That's where they found him,' remarked Von Schlegel, pointing to the fatal spot.

'Perhaps the murderer is near us now,' said Strauss. Let us hasten on.'

They both turned to go, when Von Schlegel gave a sudden cry of pain and stooped down.

'Something has cut through my boot !' he cried ; and feeling about with his hand in the snow, he pulled out a small glistening battle-axe, made apparently entirely of metal. It had been lying with the blade turned slightly upwards, so as to cut the foot of the student when he trod upon it.

'The weapon of the murderer !' he ejaculated.

'The silver hatchet from the museum !' cried Strauss in the same breath.

There could be no doubt that it was both the one and the other. There could not be two such curious weapons, and the character of the wound was just such as would be inflicted by a similar instrument. The murderer had evidently thrown it aside after committing the dreadful deed, and it had lain concealed in the snow some twenty metres from the spot ever since. It was extraordinary that of all the people who had passed and repassed none had discovered it ; but the snow was deep, and it was a little off the beaten track.

'What are we to do with it ?' said Von Schlegel, holding it in his hand. He shuddered as he noticed by the light of the moon that the head of it was all dabbled with dark-brown stains.

'Take it to the Commissary of Police,' suggested Strauss.

'He'll be in bed now. Still, I think you are right. But it is nearly four o'clock. I will wait until morning, and take it round before breakfast. Meanwhile I must carry it with me to my lodgings.'

'That is the best plan,' said his friend ; and the two walked on together talking of the remarkable find which they had made. When they came to Schlegel's door, Strauss said good-bye, refusing an invitation to go in, and walked briskly down the street in the direction of his own lodgings.

Schlegel was stooping down putting the key into the lock, when a strange change came over him. He trembled violently and dropped the key from his quivering fingers. His right hand closed convulsively round the handle of the silver hatchet, and his eye followed the retreating figure of his friend with a vindictive glare. In spite of the coldness of the night the perspiration streamed down his face. For a moment he seemed

to struggle with himself, holding his hand up to his throat as if he were suffocating. Then, with crouching body and rapid noiseless steps, he crept after his late companion.

Strauss was plodding sturdily along through the snow humming snatches of a student song and little dreaming of the dark figure which pursued him. At the Grand Platz it was forty yards behind him; at the Julien Platz it was but twenty; in Stephen Strasse it was ten, and gaining on him with panther-like rapidity. Already it was almost within arm's length of the unsuspecting man, and the hatchet glittered coldly in the moonlight, when some slight noise must have reached Strauss' ears, for he faced suddenly round upon his pursuer. He started and uttered an exclamation, as his eye met the white set face, with flashing eyes and clenched teeth, which seemed to be suspended in the air behind him.

'What, Otto!' he exclaimed, recognising his friend.

'Art thou ill? You look pale. Come with me to my—Ah! hold you madman, hold! Drop that axe! Drop it, I say, or by heaven I'll choke you!'

Von Schlegel had thrown himself upon him with a wild cry and uplifted weapon, but the student was stout-hearted and resolute. He rushed inside the sweep of the hatchet and caught his assailant round the waist, narrowly escaping a blow which would have cloven his head. The two staggered for a moment in a deadly wrestle, Schlegel endeavouring to shorten his weapon; but Strauss with a desperate wrench managed to bring him to the ground, and they rolled together in the snow, Strauss clinging to the other's right arm and shouting frantically for assistance. It was as well that he did so, for Schlegel would certainly have succeeded in freeing his arm had it not been for the arrival of two stalwart gendarmes attracted by the uproar. Even then the three of them found it difficult to overcome the maniacal strength of Schlegel, and they were utterly unable to wrench the silver hatchet from his grasp. One of the gendarmes, however, had a coil of rope round his waist, with which he rapidly secured the student's arms to his sides. In this way, half pushed, half dragged, he was conveyed, in spite of furious cries and frenzied struggles, to the central police-station.

Strauss assisted in coercing his former friend, and accompanied the police to the station, protesting loudly at the same time against any unnecessary violence, and giving it as his opinion that a lunatic asylum would be a more fitting place for the prisoner...

...He followed mechanically to the police-station, lost in grief and amazement.

Inspector Baumgarten, one of the most energetic and best known of the police officials, was on duty in the absence of the Commissary. He was a wiry little active man, quiet and retiring in his habits, but possessed of great sagacity and a vigilance which never relaxed. Now, though he had a six hours' vigil, he sat as erect as ever, with his pen behind his ear, at his official desk, while his friend, Sub-Inspector, Winkel, snored in a chair at the side of the stove. Even the Inspector's usually immovable features betrayed surprise, however, when the door was flung open and Von Schlegel was dragged in with pale face and disordered clothes, the silver hatchet still grasped firmly in his hand. Still more surprised was he when Strauss and the gendarmes gave their account, which was duly entered in the official register.

'Young man, young man,' said Inspector Baumgarten, laying down his pen, and fixing his eyes sternly upon the prisoner, 'this is pretty work for Christmas morning; why have you done this thing?'

'God knows!' cried Von Schlegel, covering his face with his hand and dropping the hatchet. A change had come over him, his fury and excitement were gone, and he seemed utterly prostrated with grief.

'You have rendered yourself liable to a strong suspicion of having committed the other murders which have disgraced our city.'

'No, no, indeed;' said Von Schlegel earnestly, 'God forbid!'

'At least, you are guilty of attempting the life of Herr Leopold Strauss.'

'The dearest friend I have in the world,' groaned the student. 'O, how could I! How could I!'

'His being your friend makes your crime ten times more heinous,' said the inspector severely. 'Remove him for the remainder of the night to the—but steady! Who comes here?'

The door was pushed open, and a man came into the room, so haggard and careworn that he looked more like a ghost than a human being. He tottered as he walked, and had to clutch at the backs of the chairs as he approached the Inspector's desk. It was hard to recognise in this miserable looking object the once cheerful and rubicund sub-curator of the museum and private-docent of chemistry, Herr Wilhelm Schlessinger. The practised eye of Baumgarten, however, was not to be baffled by any change.

'Good-morning, mein Herr,' he said; 'you are up early. No doubt the reason is that you have heard that one of your students, Von Schlegel is arrested for attempting the life of Leopold Strauss?'

'No; I have come for myself,' said Schlessinger, speaking huskily, and putting his hand up to his throat. 'I have come to ease my soul of the

weight of a great sin, though, God knows, an unmeditated one. It was I who—but, merciful heavens! there it is—the horrid thing! O that I had never seen it!

He shrank back in a paroxysm of terror, glaring at the silver hatchet where it lay upon the floor, and pointing at it with his emaciated hand.

‘There it lies! he yelled. Look at it! It has come to condemn me. See that brown rust on it! Do you know what that is? That is the blood of my dearest, best friend Professor Von Hopstein. I saw it gush over the very handle as I drove the blade through his brain. Mein Gott, I see it now!’

‘Sub-inspector Winkel,’ said Baumgarten, endeavouring to preserve his official austerity, ‘you will arrest this man, charged on his own-confession with the murder of the late Professor. I also deliver into your hands Von Schlegel here, charged with a murderous assault upon Herr Strauss. You will also keep this hatchet’—here he picked it from the floor—‘which has apparently been used for both crimes.’

Wilhelm Schlessinger had been leaning against the table, with a face of ashy paleness. As the Inspector caused speaking, he looked up excitedly.

‘What did you say?’ he cried. ‘Von Schlegel attacked Strauss! The two dearest friends in the college! I slay my old master! It is magic, I say; it is a charm! There is a spell upon us! It is—ah, I have it! It is that hatchet—that thrice accursed hatchet!’ and he pointed convulsively at the weapon which Inspector Baumgarten still held in his hand.

The Inspector smiled contemptuously.

‘Restrain yourself, mein Herr,’ he said. ‘You do but make your case worse by such wild excuses for the wicked deed you confess to. Magic and charms are not known in the legal vocabulary, as my friend Winkel will assure you.’

‘I know not,’ remarked his Sub-inspector, shrugging his broad shoulders. ‘There are many strange things in the world. Who knows but that—’

‘What!’ roared Inspector Baumgarten furiously. ‘You would undertake to contradict me! You would set up your opinion! You would be the champion of these accursed murderers! Fool, miserable fool, your hour has come!’ And rushing at the astounded Winkel, he dealt a blow at him with the silver hatchet which would certainly have justified his last assertion had it not been that, in his fury, he overlooked the lowness of the rafters above his head. The blade of the hatchet struck one of

these, and remained there quivering, while the handle was splintered into a thousand pieces.

'What have I done?' gasped Baumgarten, falling back into his chair. 'What have I done?'

'You have proved Herr Schlessinger's words to be correct,' said Von Schlegel, stepping forward, for the astonished police men had let go their grasp of him. 'That is what you have done. Against reason, science, and everything else though it be, there is a charm at work. There must be! Strauss, old boy, you know I would not, in my right senses, hurt one hair of your head. And you, Schlessinger, we both know you loved the old man who is dead. And you, Inspector Baumgarten, you would not willingly have struck your friend the Sub-inspector?'

'Not for the whole world,' groaned the Inspector, covering his face with his hands.

'Then is it not clear? But now, thank Heaven, the accursed thing is broken, and can never do harm again. But, see, what is that?'

Right in the centre of the room was lying a thin brown cylinder of parchment. One glance at the fragments of the handle of the weapon showed that it had been hollow. This roll of paper had apparently been hidden away inside the metal case thus formed, having been introduced through a small hole, which had been afterwards soldered up. Von Schlegel opened the document. The writing upon it was almost illegible from age; but as far as they could make out, it was in mediæval German, which may be roughly translated:—

'This weapon was used by Max Von Erlichingen for the murder of Joanna Bodeck. Therefore do I, Johann Bodeck, accurse it by the power which has been bequeathed to me as one of the Council of the Rosy Cross. May it deal to others the grief which it has dealt to me! May every hand that grasps it be reddened in the blood of a friend!

'Ever evil, never good,
Reddened with a loved one's blood.'

There was a dead silence in the room when Von Schlegel had finished spelling out this strange document. As he put it down, Strauss laid his hand affectionately upon his arm.

'No such proof is needed by me, old friend,' he said. 'At the very moment that you struck at me I forgave you in my heart. I well know that if the poor Professor were in the room he would say as much to Herr Wilhelm Schlessinger.'

'Gentlemen,' remarked the inspector, standing up and resuming his official tones, 'this affair, strange as it is, must be treated according to

rule and precedent. Sub-inspector Winkle, as your superior officer I command you to arrest me upon a charge of murderously assaulting you. You will commit me to prison for the night, together with Herr Von Schlegel and Herr Wilhelm Schlessinger. We shall take our trial at the coming sitting of the judges. In the meantime take care of that piece of evidence—pointing to the piece of parchment—and, while I am away, devote your time and energy to utilising the clue you have obtained in discovering who it was who slew Herr Schiffer, the Bohemian Jew.'

The one missing link in the chain of evidence was soon supplied. On the 28th of December, the wife of Reinmaul, the janitor, coming into the bedroom after a short absence, found her husband hanging lifeless from a hook in the wall. He had tied a long bolster-case round his neck and stood upon a chair in order to commit the fatal deed. On the table was a note in which he confessed to the murder of Schiffer, the Jew, adding that the deceased had been his oldest friend, and that he had slain him without premeditation, in obedience to some uncontrollable impulse. Remorse and grief, he said, had driven him to self-destruction, and he wound up his confession by commending his soul to the mercy of Heaven.

The trial which ensued was one of the strangest which ever occurred in the whole history of jurisprudence. It was in vain that the prosecuting counsel urged the improbability of the explanation offered by the prisoners, and deprecated the introduction of such an element as magic into a nineteenth-century law-court. The chain of facts was too strong, and the prisoners were unanimously acquitted. 'This silver hatchet,' remarked the Judge in his summing up, 'has hung untouched upon the wall in the mansion of Graf Von Schulling for nearly two hundred years. The shocking manner in which he met his death at the hands of his favourite house steward is still fresh in your recollection. It has come out in evidence that a few days before the murder, the steward had overhauled the old weapons and cleaned them. In doing this he must have touched the handle of this hatchet. Immediately afterward, he slew his master, whom he had served faithfully for twenty years. The weapon then came, in conformity with the Count's will, to Buda-Pesth, where, at the station, Herr Wilhelm Schlessinger grasped it, and within two hours, used it against the person of the deceased Professor. The next man whom we find touching it is the Janitor Reinmaul, who helped to remove the weapons from the cart to the store-room. At the first opportunity he buried it in the body of his friend Schiffer. We then have the attempted murder of Strauss by Schlegel, and of Winkel by Inspector Baumgarten, all immediately following the taking of the

hatchet into the hand. Lastly, comes the providential discovery of the extraordinary document which has been read to you by the clerk of the court. I invite your most careful consideration, gentlemen of the jury, to this chain of facts, knowing that you will find a verdict according to your consciences without fear and without favor.'

Christmas Annual.

Sankaracharya.

II.

LIKE a conquering hero, Sankaracharya began to travel over the whole of India. From the snow-capped Himalayas in the North to the projecting Cape of Comorin in the distant south, from the happy valley of the land of Kashmere in the west to the farthest eastern banks of the Brahmaputra rang the voice of Sankara, proclaiming to the world his grand doctrines of Adwaitism. The mighty torrent of his fiery eloquence carried everything before it, and the terrible shafts of his irresistible logic which like thunderbolt burst upon every important religious belief or cult prevalent at the time, shattered them to pieces, establishing in their place Vedantism founded on the adamantine rock of the Adwaita Philosophy. Many there were among the vanquished who afterwards joined the rank of Sankara's disciples. In this period of his conquering expedition, the most renowned of the vanquished, was the great *Mandan Mūra*. As Sankara was to the *Sannyasis* of the *Mayabad* school, so was this scholar and his wife to those who followed the *Grishastasram*. In fact, in intellect and erudition, none could equal them except Sankara himself. When Sankara came to Mandan's house and threw down the gauntlet of controversy, it was settled between them that the vanquished should submit himself to be the disciple of the conquerer. One remarkable trait of this famous controversy was that a female, the wife of Mundan, *Ubhay-varati*, was elected arbitrator. Is it not passing strange to witness a woman seated to arbitrate between two persons who would unquestionably occupy the highest position in the rank of the mighty intellects of India—nay of the whole world? Modern India, especially Bengal may wellnigh wink at it as fiction, so shamefully has the cause of female education—I may say education in general—been under special circumstances neglected

in the land. But I am sure that those hearts would feel pride in their land, if, forgetful of the present for a moment they look through the long vista of bygone ages to get glimpses of those glorious days when flourished women like *Gurgi* and *Moitryi*, *Panchati* and *Ubhay-varati*?

All were eagerly anxious for the issue of this famous controversy between the *Grihee* and the *Dandee*—the thread of which was kept up for a length of period.

The public were dazzled by the display of their genius and erudition in controverting the rival doctrines. Sankara got the better at last, and seeing that her husband was sorely distressed by the torrent of Sankara's arguments, *Ubhay-varati* came in the field to the rescue. Many times did this extraordinary woman make her rival feel the force of her arguments, though, at last she was virtually defeated and with her husband was initiated in the Vedanta Dharma. Mundan was henceforth known as "Sureswar." Proceeding southward, Sankara came to the land of *Maharashtra*, where his life was almost endangered through the machinations of a *Kapalika*. Fortunately *Padmapada*—the favourite disciple of Sankara, had by a happy device discomfited the *Kapalika* and thus saved the life of his Lord. Sankara is said to have given life to a dead boy (or one on the point of death) at the pilgrimage of *Gokarna*. There he learnt through *Joga* that the days of his mother were numbered and returned home. Under the paternal roof did the mother and the son meet again, for the last time. Soon after this event *Padmapada* returned home after making many pilgrimages. On his arrival he came to know that his uncle had destroyed the manuscripts of a commentary (*Vasya*) left behind him which controverted the old man's own doctrines. With dejected heart he went to his *Acharjya* and told him the sad event. Sankara had read the manuscript but once, yet his memory was so powerful that he began to recite *verbatim* what he once saw so many years back! And *Padmadada* got back his commentary through his Lord's mercy. At another time Sankara benefitted an author, by resisting entirely a stolen drama by *Rajshekhara*.

Afterwards Sankara set out with his disciples to spread his doctrines throughout India by discussing with his leading opponents. He directed his steps towards *Svetabundha Ramaswara* and obliged the pundits of Pandya, Chola, and Drabira to accept his doctrines; he established a *Muth* near Sringapur and created the sect of Sunnyasis known by the appellation *Bharati*. He passed through Karnata, Gokarna and Sourashtra, defeated the *Kapaliks* and other distinguished pundits in discussion. In Sourashtra he wrote out his world-renowned Vedanta Bhāṣya.

From Dwaraka he passed to Ujjain where he obliged the celebrated Vaskara Bhutta to accept him as his Guru. Penetrating Bahlika, Mathura, Kuru, and Panchala he entered Kamrupa where a famous *Sakta* (worshipper of *Sakti*) named Avinaba Gupta became his disciple. He went to Kashmere, and passing through Badarikasrama he reached Kedar Tirtha. Here at the age of thirty-two passed away the greatest spiritual luminary of the age, Bhagavan Sankaracharya.

While travelling throughout India, he established several *Mathas* (religious institutions) in various places the most celebrated of which are the *Saroda Muth* in Dwarka, *Goburdhun Muth* is Khetradham, *Sringagiri Muth* in Sringagiri, and the *Jhosi Muth* of Badarikasrama. The propagation of Adwaitabad is the aim of these Muths. Worship of Shiva, &c., also form a part of these institutions.

Sankara wrote out the Commentary of the Vedanta, the Gita, and of many other important upanishads. Besides the above he is the author of innumerable minor works. He is the last great Indian religious teacher of the age.

B. K. BOSE, M. A.

Parambramh.

(Objective view.)

SPACE according to our religion is not a *vacuity* but a *substance*. It is the support of the universe. To the *Gnan chukshu* of the *yogi* it is infinite spiritual light resembling the lustre of the sun and the full moon combined in one. It is without beginning, without middle, and without end. It is termed *Gnan akas*, *Chit Akas*, and *Mahakas* in our Shastras. It is the infinite field of consciousness. It is formless in as much it has no boundary. It is within you and around you though you can not feel it. It is the deepest part of your nature. It is the spiritual fire of which you are a spark. Say not that it is unconscious and impersonal, for it is *infinite* times more conscious than its passing shadow, *Jiva* or man. All existences may be classed under three heads according to the scale of consciousness:—(I). Super-personal (the Highest.) (II). Personal (the Intermediate). (III). Impersonal. Parambramh is identified with the first; all finite Egos with the second; and the inanimate objects with the third. It is blasphemy to call Param-

brahm impersonel. It is better to remain silent than to preach false doctrines regarding the Fountain of Existence.

Om Amitaya ! measure not with words
Th' Immeasurable ; nor sink the string of thought
Into the fathomless. Who asks doth err
Who answers, errs. Say naught !

(*Subjective view.*)

The mind is always creating *Name* and *Form* in the states of waking and dream. Even in the state of deep sleep it has a latent activity which falls below the threshold of sensation. In *Samadhi* every activity of the mind is stopped for the time being. This is called *laya* (absorption). The suppression of our mind by *laya* reveals our higher consciousness Bramh just as the suppression of the dream-consciousness reveals our waking consciousness. To quote a passage from the "Shastric Notes" in No. X : "If we can go deeper into the very centre of our self by means of *Samadhi* we will attain the *Turyia* or the fourth state of consciousness which resembles deep sleep in so far as it is timeless and spaceless but which differs from it in so far as it is characterised by spiritual *self-luminosity* which is the very opposite of ignorance. The phrase *Ananda* in the epithet Satchidananda is meant to express the profound peace of God which passeth all understanding.

If your Ego (*Drushta*, seer) ceases for the time being to be the *witness* of the states of the mind, it will be transformed into *Gnan akas*.

Parambrahm is *Satchidananda Swarupa*, the infinite ocean of conscious bliss.

THE EDITOR.



“That Art Thou.”

Chhandogya-upanishad.

“This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream.”—*Carlyle.*

THE LIGHT OF THE EAST.

VOL I.]

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Keynotes.

WHAT is the central doctrine of the Bhagabat Gita? *Gnan, Bhukté, Sanyasa*, as well as *Karma Yoga* are lauded by turns in this wonderful book. Which of the above paths is to be regarded as the surest, shortest, and safest for salvation? Does the *Gita* give any hint for solving the above question?

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In some passages of the Bhagabat Gita Arjuna is expressly directed to follow certain path ; these passages, therefore, contain the true doctrine which the *Gita* contains. The direct instructions to Arjuna may be regarded as the kernel of Krishna's teaching. All others cluster around it as do the stars around the full moon. These passages should be our guide in understanding the mystical teaching of our Shastras.

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The main feature which distinguishes *Gita* from similar other works is the importance which it attaches to *Niskama Karma*. The whole fabric of the *Gita* is raised on the unwillingness of Arjuna to fight in the field of *Kurushetra*. The *Gita*, therefore, is an exposition of the philosophy of *Karma* (action),—action in the widest acceptation of the term, physical, mental, or spiritual. Even “fighting” in which Arjuna was

then engaged is evidently included in the term,—*Karma*. (Cp. Ch. III, 20). In Sloka 16, Ch. IV. Arjuna asks the meaning of the word *Karma* and he is told that it includes virtuous actions, vicious actions, as well as inaction. Sankara in explaining the word *Karma* in Sloka 16, Ch. IV. includes within it even the movements of the body.

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The Bhagabat Gita does not recommend the renunciation of *Karma* but it only recommends the renunciation of *Karma phala*, i. e., the fruit of work; and the latter is expressly held superior to the former in Sloka 2, Ch. V. We are not required to go to the jungle and sink into inactivity like lazy drones; we are directed to make work a part of our religion. Work without being affected by pain or pleasure, by the consequence of your work. As the servant works for the master without being affected by the consequence of the work so are we required to work for God. The seven hundred Slokas of Bhagabat Gita give an exposition of the above grand doctrine. Well may this doctrine guide the advancing intelligence of the humanity of the nineteenth century.

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Hitherto we have explained the Adwaita philosophy of Sankara in the twelve issues of the Light of the East. It is time enough to explain the other great system, viz., the *Vishishtadwaita*, the Philosophy of Ramanuja Charyah and Sree Chaitanya. We will try to shew that these two systems are but the different aspects of the same truth. This we will do from the next issue when our new year will begin. The system of Ramanuja may be called *Bhukti Marga*. It is an exposition of the Upanishads from the stand-point of *Bhukti*, while the system of Sankara is an exposition of the same from the stand-point of *Gnan*.

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Both systems teach Adwaita. The Adwaita of Sankara is rigorous and absolute, that of Ramanuja *Visishtadwaita*, non-duality with a difference. There does not exist fundamentally distinct principles, such as the *prakriti* and *purushas* of the modern Sankhyas, but there exists one all-embracing unity. The world with its variety of material forms of existence and individual souls is not unreal *Maya*, but a real part of Bramh's nature, the body investing God. Bramh according to Ramanuja is essentially a personal God, the all-powerful and all-wise ruler of a real world permeated and animated by his spirit. The individual souls spring from Bramh, but nevertheless they enjoy a separate existence and will remain such for ever. The liberated souls, according to Ramanuja, do

not merge in Bramh but enjoy a kind of Paradise for ever in undisturbed Bliss.

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A man may be in active business, cheerful, active, and full of energy, yet remain a hermit living within the spirit. Laughing and crying are of the flesh. The spirit knows neither mirth nor sorrow.—N. Q.

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Thoughts, like the pollen of flowers, leave one brain and fasten to another.

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Light and darkness are symbolical of all the virtues and vices. One is only apparent in the absence of the other.

I desire not to hear a man talk that wants to talk. It is the silent man that I want to hear.

Death teaches many lessons that life could never teach. Death is a discovery in the voyage of life.

A clear conscience is the best cosmetic, for the face is the index of the conscience.—N. Q.

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We have been favoured with a copy of the Report of the laying of the Foundation Stone of the Rajkumari Leper Asylum of Baidyanath by His Honour Sir Charles Elliott, K. C. S. I., Lieutenant-Governor of Bengal. We hope the memory of the immortal father Damein is still fresh in the minds of men. In the beginning alone and unassisted quite unknown to fame he labored among the lepers and we have seen how his death as a leper amongst the lepers sent an electric current throughout the world and convulsed the entire Christendom. "Leprosy is a disease which is dreaded and abhorred, and the horror and abhorrence with which it is looked upon are more than justified by the ravages it makes in its victims, leaving not on organ, not a tissue, not even a microscopic constituent of the body free from its relentless hold."

Baidyanath is a place of pilgrimage and lepers of all castes gather here in the hope of being cured by the god Baidyanath. We have personal experience of these unfortunate victims afflicted with the most loathsome and the malignant of diseases, with sores eating away skin, flesh, and bone and thus causing the most frightful mutilations and disfigurement and almost without food leading a wretched existence till death puts an end to it. Having no house to shelter their heads, they have to drag out a miserable existence under the open sky, at the road

side, under the branches of trees, in ruinous temples or in similar places, during all season, being exposed to the inclemencies of the weather and at last they lie down on the public roads to die unnoticed like pariah dogs.

We are exceedingly glad to see that attempts are being made to erect an asylum to accomodate at least 50 lepers and provide them with food, water, clothing and medicine. An appeal is made to every man, woman, young and old of India to help to establish this institution, and we do not hesitate to believe that every one should respond to this most generous call. Even the smallest sums will be thankfully received. Already Rs. 16,000 have been raised, of which our distinguished townsman Dr. Mohendra Lal Sirkar, M. D. has contributed Rs. 7,000 and the Asylum is named after his good wife. A committee consisting of Dr. Mohendra Lal Sirkar, as President and Babu Rajnarain Bose, President Brahmo Somaj, Babu Girighananda Dattajha, and Babu Jogendra Nath Bose, B. A., Head Master, Deoghur School, Bairdyanath, has been formed to collect subscriptions, and all contributions may sent to any of them.

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We shall be very glad to answer briefly any question addressed to us in a spirit of serious enquiry, either by friend or opponent, regarding the subjects to which this magazine is devoted.

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In looking through a volume of Pransnottara, a theosophical monthly, we have come across the following astounding question,—“Does an entity accepting Nirvana re-emerge eventually as a Black magician?” This is, to say the least, the most ludicrous question we have ever met with. Common sense might have suggested to the querist that “Nirvana” is equivalent to Parambrahm; the question, therefore, comes to this, “whether Parambrahm can emerge as a Black magician?” This question reminds us of the intellectual freaks of the philosophers of the middle ages who did not refrain from speculating as to the possibility of the dancing of a number of angels on the point of a needle.

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Most of the theosophists hold the mistaken view that Pranayamic practice is useless and dangerous from the stand-point of Raja-yoga. The practice of Pranayama in a *moderate form* is not at all dangerous as is proved by the fact that from times immemorial every Brahmin is required to practise Pranayama every-day, even from the early age of

ten years ; to how many of these has Pranayama proved dangerous ? The most important works on Yoga-shastra strictly enforce the practice of Pranayama. All that can be said is that Pranayama is of secondary importance in Raj-yoga and it is of primary importance in Hata-yoga. We know from authorities not at all inferior to those who *used* to guide the destinies of the Theosophical Society that without a long course of Pranayama in a moderate form Samadhi is impossible. The tendency to banish all kinds of form is pernicious. Can any one of the innumerable theosophists sincerely assure us that he has attained the state of Samadhi without a perceptible change in breathing ? We do not want tall talk and metaphysical nonsense ; we want practical improvement of our higher ego.

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The three great generalizations upon which modern science rests are, (1) The Nebular hypothesis, which explains the formation of the planets and the solar system ; (2) Evolution theory, which is concerned with the origin, history, and progress of the numberless species of animals and plants as well as of men which inhabit our world ; (3) The law of universal attraction. All the above three generalizations were known to the ancient Hindus. The fiery mass of nebulous radiant matter which, in process of condensation, has given birth to the innumerable stars and planets is known as *Vishwanara*, *i. e.*, the cosmic fire. It is the basis of the physical universe. It is the mother of the well-known golden egg, the physical sun.

As regards the doctrine of evolution, its broader principle, *viz.*, the evolution of the external physical organism from the lowest to the highest, is fully recognized by Aryan Philosophy. Most of the *avatars* of Vishnu, Matsya (fish), Kurma (tortoise), Baraha (boar) &c., represent the different forms of evolution at different times. The stone becomes plant, the plant an animal, and the animal becomes man. Man also is capable of infinite progress. In addition to physical evolution Hindu Philosophy also recognises a simultaneous spiritual evolution. Hindu evolution is evolution in a circle. Spirit descends into matter in order to gain experience and finally becomes spirit again.

That the law of attraction was known to the ancient Hindus will be evident from our article on "Gravitation" in the last issue.

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Modern religious movements lack the one important element which raises religion above the province of dry reason,—*viz.*, spiritual inspiration. The fire of Divine Love in which the human soul melts away and

becomes transformed into ecstasy has, it seems, fled from the world at present. The so-called *Gnanis* of the present age resemble those carnivorous vultures which, though soaring above the clouds, keep their eyes fixed on rotten carcasses and foul-smelling grave-yards. It is not unusual to find men who have not the slightest control over their senses preaching the grand doctrines of *Adwaitabad* and *Bramhnan*.

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The tendency of Western speculation is to characterise the Absolute as "unconscious" (Hartmann) and "impersonel." Now these terms are empty of sense. To say that the ultimate cause is "impersonel" and "unconscious" is to set a limit to the Absolute. The Absolute is both personel and impersonel. It is the borderland between the conscious and the unconscious. To express the above idea in a single term we, for want of a better term, call it super-personel. The terms "impersonel" and "unconscious" suggest the idea of a stone or of a lump of earth. It can never signify the Absolute Being.

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Religion has much to do not only with the head but with the heart. No permanent peace whatever can accrue from doctrines which are chiefly concerned with the intellect. On the other hand, religious emotion must be controlled by reason so that it may not glide into superstition. Nothing but emotion and concentration can bring about the absorption of the lower mind.

Vedanta System.

IV.

(*Practical Raj-Yoga.*)

YOGA may be defined as *physical sleep and spiritual wakefulness*. The above definition distinguishes *yoga* from the three states of *Jagrata* (waking), *Swapna* (dreaming), and *susupti* (dreamless sleep). In the waking and dreaming states, we experience physical wakefulness and spiritual sleep; in the *Susupti* state we experience both physical and spiritual sleep. The state of *Yoga* is the *Turya* state, the fourth state of consciousness, beyond the three ordinary states. The *Laya yoga* is the common element in the four kinds of *Yogas*, viz., *Raj*, *Hata*, *Muntra*, and *Laya*. The absorption of the mind or *Laya* with the least physical exertion is the chief characteristic of *Raj Yoga*. Physical postures

(*Asanas*) and *Pranayama*, have much to do with the *Hata*, *Muntra*, and *Laya Yogas*; but the *Raj Yoga*, though not entirely free from *Asanas* and *Pranayama* deals mainly with *concentration* and the purification of the mind. The physical body is not to be entirely overlooked. According to the *Yogis*, the *Satwic* mind is the *Buddhi* (intellect), the *Rajasic* mind is the mind properly so-called, the *Tamasic* mind is the physical body. Each of these has an intimate connection with the other. For a *Raj yogi*, therefore, the first requirement is the external and internal purification of the physical body. Every one knows how to effect the external purification of the physical body; the internal purification is to be effected by taking moderate quantities of those kinds of food which help to *lighten* the physical body. Heaviness of the body is detrimental to *yoga* and all kinds of animal food should be totally discontinued not only on physical but also on moral grounds. During the *Puncha Parva* (five Parva days) one meal a day should be considered sufficient. The effect of this course of physical discipline will be evident to the *yogi* within a very short time. His body will become *light* and his mind unusually cheerful. The above is not a system of austerity. Departure from the ordinary rule is to be made in two points only, viz., (1) Abstaining from animal food, (2) Taking one meal a day instead of two during the *Punch Parva* days. A little departure may be made from the above in individual cases. (Cp. Gita, Ch. VI, 16-17).

This book being practical in its nature all useless items are carefully avoided. Hundreds of kinds of *Asanas*, *Pranayama*, &c., copied out of any of the numerous books on *Yoga Philosophy* will only serve to puzzle the earnest seeker of truth. Only those points are mentioned here which the writer has partly realized himself or heard from practical authorities higher than whom it is not likely to be found on this planet. No pretention is made here to reveal the sacred truths of the highest kind of *Raj yoga*. The student by following the course sketched here will reach a stage where progress is impossible without a *Guru* or spiritual guide; and to the deserving the *Guru* will naturally present himself. Till then as a preliminary training this little book may be of immense value.

With regard to *Asana* that one is the best in each case which enables one to preserve an *erect sitting posture* for an hour without inconvenience. The same posture must be strictly adhered to every-day. *Pudmasana* is the best of the whole lot of *Asanas*. In the absence of *Pudmasana*, any posture enabling one to sit erect for a length of time without inconvenience will do. The *Yogi* should sit on the skin of a deer or tiger. These skins have the virtue of neutralizing the *Tama gunum* which the earth exerts on our physical body.

Pranayama has a remarkable power in controlling the restlessness of our mind. The two great branches of *Pranayama* are, (1) *Puraka Maha Nirodha*, (2) *Rechaka Maha Nirodha*. All other kinds of *Pranayama* are merely different forms of these two. For him who has formally taken *Mantram*, that *Pranayama* is the best which is suited to the *Mantram* and is given by the *Guru* at the time of initiation. In all other cases the *Rechaka Maha Nirodha* is recommended in this book. By stopping the left nostril the breath is to be *slowly* exhaled thorough the right one; the moment the breath is fully exhaled both the nostrils should be stopped; afterwards the breath should be inhaled *slowly* through the left nostril. The above process should be repeated three times; this makes one *Pranayama*. The breath should be stopped for a time which should be double of the period which is taken either in exhaling or inhaling. Very slow inspiration and expiration during *Pranayama* is recommended. During concentration the breath stops without any effort. This is called *Kevala Kumbhuka*. The *Pranayama* mentioned above is simply the preparatory stage to the *Kevala Kumbhuka*. *Pranayama* should never be practised just after meal. At least six *Pranayamas* should be performed every day, two at a time.

The would be *Yogi* should avoid company as much as possible and should court solitude. As explained in the first two chapters, he should try to look upon the universe as well as his physical body as the manifestation of the Eternal Spirit. He should not be much anxious to do good to others during his preparatory stage, but should think of doing spiritual good to the world after making himself fit to do so by attaining a high stage of development. *Dana* (charity) should be practised as much as possible. Charity helps a good deal to purify the mind. Evil thoughts, evil words, and evil deeds should be avoided altogether. All these are known to everybody and it is needless to dilate upon them.

The best time for concentration is the time intervening between the disappearance of the stars and sun-rise.

During *Raj yoga* sexual intercourse should be reduced in number as much as possible. Concentration should be practised daily and punctually. Discontinuance of the practice will destroy the effect of the previous *yoga*.

With these important preliminaries we give below some of the leading systems of *Raj yoga*. The various kinds of *yogas* are divided into, (1) The *Anahata* group, (2) The *Agna Chakra* group, (3) The *Sahasradala* group. These *Chakras* are situated in the *Sukshma Sarira*. The *Anahata* is situated in the middle of the heart, the *Agna Chakra* is situated between the eye-brows; and the *Sahasradala* in the top of

the head. In the *Gita* only these three *Chakrums* are referred to. The selections given below are from the works of recognized authorities.

RAJ YOGA. (*Anahata Group.*)

I.

Assume *Pudmasana*. Sit on the skin of a deer or tiger in a solitary place early in the morning. The sheltered top of the house (roof) is the best place for a house-holder. Practise the *Rechaka Maha Nirodha* twice only. Close your eyes and imagine a shining lotus in the middle of your heart. In the centre of the lotus imagine a small but brilliant *Shiva Linga*. Concentrate your attention on it with the utmost stretch of your will-power till the figure becomes clearly visible to your mental eye. If the concentration reaches its highest point then the mind will attain the *Laya* state and your *Atma* will begin to shine forth in its full splendour; you will get a glimpse of *Satchidananda*.

NOTE.—It is not unusual for the beginner to pass into the state of deep sleep during *Yoga*. If the concentration be followed seriously the state of deep sleep will not occur. The *Yoga* mentioned above is given in *Patanjali*. The light in which his mind will finally be absorbed is called *Bishoka joyti*. In course of time the imaginary light will give place to real spiritual light. The test of distinguishing spiritual light from imaginary light is this: the *spiritual light* does not resemble any other light known to us; moreover the mind in entranced in a peculiar bliss as soon as the light is discovered. The description of a Western monk will explain fully the nature of this light. "When thou art alone in thy cell," says he, "shut thy door and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thoughts towards the middle of thy belly, the region of the navel, and search the place of the heart, the seat of the soul. At first all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart, than it is involved in a mystic and ethereal light."—*Gibbon*. At the end of this *yoga* which need not be more than half-an-hour, *Pranayama* should be practised twice.

(*Anahata Group.*)

II.

In this *yoga*, the *Asanas*, &c., are as in example (I). Only in place of the Light (*Shiva Linga*) the *yogi* should substitute his *Ishta Devata*. The mind is to be concentrated on Him or Her with profound *Bhukti*. At first parts of the body of the *Ishta Devata* beginning with the feet should be brought before the mind's eye. After the development of the power of concentration, the image is to be held before the mind's eye

in full and not in parts, till it becomes clearly visible. As soon as it is clearly visible the mind reaches the *laya* state, or, in other words, the fulness of unmingled bliss.

NOTE.—This *Yoga* is mentioned in the *Bhagabat* (*Skandha* 2, Ch. 2). It is pre-eminently *Bhukti yoga* and, I think, is suited to the generality of mankind.

(Anahata Group.)

III.

Asanas, Pranayama, &c., as in example (I). The *Yogi* should try to understand that space is the support not only of the material universe but also of his *mind*. Without space neither his mind nor the universe can exist even for a moment. Space, universe, and his mind are, therefore, one and the same entity. By developing in this way the sense of Absolute unity the *Yogi* will try to remain entranced. In this manner, he will experience a peculiar Bliss. The middle of the heart should be considered the centre of Absolute unity and the Space made up of the combined lustre of millions of suns and moons.

NOTE.—This *yoga* is suited to men who are prone to reasoning and discussion, especially to the followers of the *Gnan marg*a. A bare hint of this kind of *yoga* is given in *Shiva Samhita*, under the heading *Rajadhiraj-yoga*. Cp. also *Xenophone's system* in Ch. I.—*Light*.

RAJ YOGA.

(Agha Chakra Group.)

IV.

Asanas, Pranayama, &c., as in example (I). The *Yogi* should direct the sight of both of his eyes on the tip of the nose. As soon as the sight is duly adjusted in the manner mentioned the breathing becomes less frequent until it finally stops; the *Pran Vayu* of the *Yogi* enters the *Agha Chakra*. A sort of spiritual calm ensues which is converted into rapture after practice.

NOTE.—This is known as the *Sambhavi Mudra*. The whole difficulty lies in the proper adjustment of the sight of both the eyes at the same point on the tip of the nose. As soon as the eyes are properly adjusted, the tip of the nose becomes invisible and breathing becomes less frequent. If these two conditions are not fulfilled it may be taken for granted that the *Sambhavi Mudra* is not properly done. Ten minutes a day are sufficient for the beginner.

(Agha Chakra Group.)

V.

Asanas, pranayama, &c., as in example (I). Everything similar to that described in (II), except that the *Shiva Linga* or the *Ishta Devata*

is to be transferred to the *Agna Chakra*. The process of concentration is similar to that of example (II).

NOTE.—All the *yogas* connected with the *Agna Chakra* are very difficult and should not be practised without the help of an experienced *yogi*. The *yogas* connected with the *Anahata Chakra*, if properly practised, are likely to do no harm. Yoga (IV.) of the *Agna Chakra* is not so dangerous; but yoga (V), if improperly done, may be productive of all sorts of head diseases. Temperance is food as well as in sexual intercourse is chiefly required in all *yogas* connected with the *Agna Chakra*. A bare hint of this kind of *yoga* is given in Bhagabat Gita, Ch. VIII.

(*Agna Chakra Group.*)

VI.

Asana, &c., as usual. The entire mind is to be placed between the eye-brows within the fore-head. No concentration on any particular image or light is required. Practice will enable one to see a kind of spiritual light (*Ananta-joyti*) in the *Agna Chakra*.

NOTE.—The phrase “entire mind” should be understood as follows: It is natural for the mind not to leave its place in the heart. Care should therefore be taken to remove it totally from the heart and place it between the eyebrows. The transference of the entire mind will not make thinking possible. Total cessation of thought is equivalent to the absorption of mind.

RAJ YOGA.

(*Sahasradala Group.*)

VII.

Asana, *pranayama*, &c., as usual. In the *Sahasradala padma*, the *Yogi* should try to conceive Absolute Space shining with the splendour of a million suns and as many moons combined. The *Sahasradala* is situated just below the top of the head; such conception will soon bring the mind of the *Yogi* in the *Laya* state. His mind will go beyond the duality of subject and object and will be absorbed into the fulness of unmingled Bliss.

NOTE.—I can not advise the beginner to try the *Sahasradala Padma*. Concentration in this place is always dangerous and should not be practised without the advice of an experienced *Yogi*. The above *yoga* is barely mentioned in the *Shiva Samhita* under the *Raj yoga* Chapter. Concentration within the *Sahasradala* makes the breath altogether suspended. The body becomes insensible to ordinary pain or pleasure, while the soul enjoys the bliss of *Nirvana*. Sexual intercourse is strictly prohibited during the practice of this *yoga*. All serious thinking is likewise prohibited. The *Yogi* must court solitude and calmness of mind.

(Sahasradala Group.)

VIII.

Asana, pranayama, &c., as usual. The *Yogi* should simply concentrate his mind within the *Sahasradala* without directing his thoughts to any image or light. (Cp. Gita, VIII, 12). The whole of the mind should be transferred from the *Anahata* to the *Sahasradala*. This is one of the highest forms of *Raj Yoga*, but fraught with some danger. All the *yogas* connected with the *Sahasradala* preclude sexual intercourse during the practice of such *yogas*. This is not the case with the *yogas* connected with the *Anahata Group*. I have barely touched the *Sahasradala* group, for I know that the beginner should advance a good deal before being able to concentrate his mind in this *Chakra*; also, the help of an experienced *yogi* is indispensably necessary here. The *yogas* connected with the *Anahata Chakra* are suited to the majority of mankind and I specially recommend them to all beginners.

(Practical Hints.)

V.

The aim of the *Raj Yogi* should be to preserve a calm equilibrium of the mind, a stubborn will to conquer the thralldom of intractable matter and to return again to the fulness of unmingled Bliss from which his soul has fallen away. All superficial religious enthusiasm should be carefully avoided; the attraction for the attainment of psychic powers should be carefully put down. The ordinary duties of daily life should be regarded as a part of religion until a very high stage of religious development is reached. Disinterested performance of work from a stern sense of duty and in service of God is a part of religion. Truth and Truth only should be the great goal of Existence. The mind must be made tranquil, the passions and emotions should be regulated, and a deep craving for communion with the Absolute and the Beautiful should be created. By constant practice the love of God will be slowly transformed into what is called God-intoxication. The seen and the unseen should be regarded as the aspects of the Almighty. In the noble words of Fichte, God should be regarded as the "self-forming, self-representing will, clothed to the mortal eye, with multitudinous sensuous forms, flowing through the whole immeasurable universe, here streaming through my veins and muscles—there, pouring its abundance into the tree, the flower, the grass. The dead, heavy mass of inert matter,

which did but fill up nature, has disappeared and, in its stead, there rushes by the bright, everlasting flood of life and power from the Infinite source.

* * * In His light we behold the light, and all that it reveals. Great Living Will ! Whom no words can name, and no conception embrace ! Well may I lift my thoughts to Thee. In Thee, the incomprehensible, does my own existence, and that of the world, become comprehensible to me ; all the problems of being are solved, and the most perfect harmony reigns ; I veil my face before Thee and lay my finger on my lips.

According to Sankara nothing can put an end to the never-ceasing current of birth and death but the realization of the Absolute Unity of *Brahma*, *Jiva*, and *Jagat*. This realization is effected by the absorption of the mind into the Divinity. *Yoga*, *Bhukti*, and *Gnan*, are the three-fold paths leading us to this goal. It should, therefore, be clearly borne in mind that nothing but *Adawita Gnan* can confer the highest kind of *Mukti*. With the realization of the Absolute Unity of the universe, psychic powers (*Bivutis*) will naturally come and the chains of former *Karma* will gradually begin to loosen.

We are made up of thoughts ; our body, mind, and intellect are the result of the thoughts of our former births. We are the children of our past *Karma*. *Karma* is never annihilated except by *fruition*. If a *Jiva* does not generate fresh *Karma*, and all his past *Karma* gradually wears out, then a time will come when he will naturally be a *Jivun Mukta*. But past *Karmas* naturally generate fresh actions, good or evil, and so the chain of birth and death becomes endless. Hence the necessity of religion. Attraction of God is sure to destroy our longing for material pleasures ; by this means no fresh *Karma* is generated ; after the fruition of the accumulation of past *Karmas*, the *Jiva* becomes free from the bonds of *Karma*. He becomes a *Jivun Mukta*. *Jivun Mukta* is a being whose *Karma* is at an end. The *Jivun Mukta* constantly enjoys the *Turja* or the fourth state of consciousness. He is still in the physical body, because though his past and future *Karmas* are at an end, yet the *Karmas* which have already begun to bear fruit in his present incarnation must, according, to the law of nature, undergo fruition. After his physical death, the *Jivun Mukta* becomes a *Bideha Mukta*. The *Bideha Mukta* has two courses open to him. He may either merge himself in *Parabrahma* or he may continue, in his *Suksma Sharira*, as long as he likes and teach mankind. The above is the *Shastric* view of the question. The Theosophical view is somewhat different.

We have nothing to do with that at present and plunge ourselves in unnecessary mysticism.

The aim of humanity is the attainment of *Mukti*, i. e., absorption into Divinity. Whatever accelerates this process is called *Duty*. Whatever retards it is *vice*. Those actions only are *virtuous* which help the higher evolution of one's own self as well as the evolution of others. Our range of duty includes even the lower animals. Everything in Nature is struggling to accomplish a noble end through a tedious and difficult course; the end being, to be ever one with the Divine life. To hasten this noble end is *virtue*, to retard it is *vice*. This is the fundamental principle of duty, social, political or moral. "By our efforts to fulfil our duty, and thus to realize the Good and the Beautiful, we are tending towards God. True religion is, therefore, the realization of universal reason (consciousness). If we were all perfectly free, we should be one; for there is but one liberty. If we had all the same convictions, the law of each would be the law of all, since all would have but one Will. To this we aspire; to this humanity is tending."

(To be continued.)

Telepathy.

THE examples of telepathy cited below are taken from the report of the Society for Psychical Research among whose members we may count some of the most distinguished scientists of the day. A big volume on this subject has been written by Mr. Gurney, M. A., Mr. Myers, M. A., and Mr. Podmore, M. A. The president of the above Society is Professor Balfour Stewart, F. R. S., and among its members the distinguished names of Richard H. Hutton, M. A., L. L. D., William Crookes, F. R. S., Hon. W. E. Gladstone, M. P., John Ruskin, L. L. D., D. C. L., occur.

Telepathy is the ability of one mind to impress or to be impressed by another mind otherwise than through the recognised channels of sense. The Society after long and laborious experiments has come to the following conclusion:—

(1). Experiment proves that telepathy,—the super-sensory transference of thoughts and feelings from one mind to another,—is a fact in nature.

(2). Testimony proves that phantasms,—impressions, voices and figures of persons undergoing some crises, especially death, are perceived

by their friends and relatives with a frequency which mere chance can not explain.

(3) These phantasms, then, whatever else they may be, are instances of the super-sensory action of one mind on another. Lord Tennyson describes this secret action of the soul in a remarkable couplet :—

"Star to star vibrates light : 'may soul to soul
Strike thro' some finer element of her own ?"

From the Hindu point of view telepathy is no new discovery. In the Shastras we often find that the Rishis used to call others mentally from a great distance simply by a stroke of will. For them it was not a matter of scientific research but of common place occurrence. The communication between the sages of India was kept up by means of this mental telegram. Some cases of telepathy selected from the report of the Psychical Society are quoted below :—

I.

October 30th, 1885.

(CASE 242).—"In the month of August 1864 about 3 or 4 o'clock in the afternoon I was sitting reading in the Verandah of our house in Barbadoes. My black nurse was driving my little girl, about 18 months or so old, in her perambulator in the garden. I got up after some time to go into the house not having noticed anything at all, when this black nurse said to me, 'Misses, who was that gentleman that was talking to you just now?' 'There was no one talking to me,' I said. 'Oh, yes, there was, Misses, a pale gentleman, very tall, and he talked to you, and you were very rude, for you never answered him.' I repeated there was no one, and got rather cross with the woman and she begged me to write down the day, for she knew she had seen some one. I did, and in a few days I heard of the death of my brother in Tobago. Now the curious part is this that I did not see him, but she a stranger to him—did; and she said that he seemed very anxious for me to notice him."

"MAY CLERKE."

In answer to enquiries Mrs. Clerke says :—

(1) The day of death was the same, for I wrote it down. I think it was the 3rd of August, but I know it was the same.

(2) The description 'very tall and pale' was accurate.

(3) I had no idea that he was ill. He was only a few days ill.

(4) The woman had never seen him. She had been with me for about 18 months and I considered her truthful.

In conversation I learned that Mrs. Clerke had immediately

mentioned to her husband what the servant said, and the fact that she had written down the date before her husband Colonel Clerke, who corroborates as follows:—

"I well remember that on the day on which Mr. John Beresford my wife's brother, died in Tobago after a short illness of which we were not not aware, our black nurse declared that she saw at as nearly as possible the time of his death, a gentleman exactly answering Mr. Beresford's description, leaning over the back of Mrs. Clerke's easy chair in the open verandah. The figure was not seen by any one else.

"S. H. CLERKE."

Note by the Society.—We find it stated in Burke's Peerage that Mr. J. H. De La Poer Beresford, Secretary for the island of Tobago, died on August 3rd, 1864.

The above case can not be explained on the ground of pure telepathy.—*Ed.*

II.

(CASE 330.)—From Mr. James Cowley, who wrote from 32, Langton Street, Cathoy, Bristol on June 7, 1884. "My eldest son is a twin. The night after his dear mother was laid in the grave at the Highgate Cemetery (1845) I had him in bed with me. Something causing me to start from my sleep, I saw with all the distinctness possible to visual power my dearest angel receding in a bent position, as if she had been blessing one or both of us with a kiss. At the same instant the child only 2 years and five months old exclaimed, 'there's mother! You will hardly wonder that after the night had passed away, I was perplexed to know whether I had only dreamt it or whether it was real. But the reference made to the matter by my dear little motherless one, the moment he awoke, removed all possibility of doubt."

The above can be explained by telepathy as well as by modern spiritualism.—*Ed.*

(CASE 229.)—This case was first published in "Burma Past and Present" by Lieutenant-General, Albert Fytche, c. s. i., Vol. I, pp. 177-8: A remarkable incident occurred to me at Moulmain, which made a deep impression upon my imagination. I saw a ghost with my own eyes in broad daylight, of which I could make an affidavit. I had an old school fellow, who was afterwards a college friend, with whom I had lived in closest intimacy. Years, however, passed without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly; told

him to call for a cup of tea in the verandah and promised to be with him immediately. I dressed myself in all haste, and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry who was posted at the front of the house, but he had seen no strange gentleman that morning; the servants had also declared that no such person had entered the house. I was certain that I had seen my friend. I was not thinking about him at that time, yet I was not taken by surprise, as steamers and other vessels are frequently arriving at Maulmain. A fortnight afterwards news arrived that he had died 600 miles off about the very time I had seen him at Maulmain." Answers to questions as to the apparition at Maulmain :—

(1). The news of my friend's death was conveyed by the public newspapers, which arrived at Maulmain by the mail steamer about a fortnight after the incident in question. They stated that the death of my friend occurred in the early morning of the day his spirit appeared to me.

(2). When the apparition was addressed by me, it did not respond by word or sign at least so far as observed. I was not thinking of an apparition. I took it for my friend in flesh.

(3). I have had no similar experience. I have had no hallucination of sound or hearing, and have always been considered as a person of the strongest nerve.

A. FYTCHE, (*General.*)

The dying thought of the friend of General Fytche had taken shape and affected the mind of the latter by the mental process of telepathy. It is more probable that the *Suksma Surira* of the deceased satisfied its last dying wish by paying the post-mortem visit.—*Ed.*

(CASE 146).—The present case relates an interesting anecdote from Lord Brougham's life. Lord Brougham, which a student, entered into a solemn contract with one of his friends by which each pledged to appear before the other just after death. Years rolled on and these friends entered different spheres of life and forgot each other. But at the very moment of death Lord Brougham's friend appeared before him to keep his promise.

The above as well as similar cases are explained by the theory of telepathy by the members of the Society for Psychical Research. It is no doubt true that the thoughts of one man, good or evil, can produce similar thoughts in the minds of others. We also know full well that the Aryan Rishis constructed the science of mental telegram on this fact of nature. But to explain visual phantasms by this theory seems to me rather beside the mark. What can the scientists do when they have

no practical knowledge of the *Suksma Sarira* and its sphere of action? We conclude this short essay by quoting the following beautiful stanzas of the poet:—

Thoughts do not need the wings of words
To fly to any goal.
Like subtle lightening, not like birds,
They speed from soul to soul.
Hide in your heart a bitter thought,
Still it has power to blight.
Think love, although you speak not,
It gives the world more light.

Psychic Experiments.

(By a Chela.)

III.

“MOUNT, Eternal Pilgrim, higher and leave thy wretched tabernacle of clay,” said my Guru (Brahmananda) one day while he touched my head with his wand (*Chimta*). Slowly my breathing began to abate and leaving its ordinary track it began to enter the *Brahmnadi* (*Susumna*). The flickering mind began to fade away and the sense of ego (I-am-ness) gradually expanded. Before my mind could attain the Samadhi state, I stood before my physical body in my *Suksma Sharira*. The dense mass of matter appeared to me for the time being transparent like crystal and I could see through matter up to a certain distance. But I could not tarry long. Some unknown force began to lift me up higher and higher into space and my native earth began slowly to recede from my view. My upward motion was very swift and it was the very depth of night. Within a very short time the earth appeared to me like a black ball of an indefinite size and around me shone in transcendent splendour the celestial orbs in the blue grandeur of space.

Few minutes more and the earth was lost amidst the never-ending crowd of the twinkling stars that filled all space around me like a swarm of golden fire-flies. I stood alone in the solemn silence of space; the orbs beneath me shone like the minutest shining atoms while those above and around me began to increase in size till they assumed the shape of the full moon. Instead of one sun I saw millions and millions of suns circling around me in ever-widening circles. The stars and the planets appeared to me of various colour and size but they could be roughly

divided into seven distinct colours. Instead of air a lustrous ethereal substance broke against me in tiny waves filling the space as far as my eye could reach, and in this ocean of sparkling light floated the rushing planets and stars. As an expert swimmer floats at ease amidst the central calm of the ocean so my ethereal body seemed to float in this infinite ocean of ether.

* * * * *

Suddenly and unconsciously I began to move towards one of the planets which resembled a mass of white light. Upon it stood a colossal form of marvellous beauty who raised his right-hand towards the sun and held a flashing wand (*Chimta*) in his left. Masses of dazzling light were streaming from his body and from his eyes flashed forth rays of divine light. "In front of you is *Brikaspati*, the archangel of the planet of the same name," said a voice to me which I did not fail to recognize to be that of my Guru, "he is one of the greatest in your planetary chain. He is the guardian of the glorious inhabitants of that planet." "Has every planet its archangel," I asked timidly. "There is not a single star or planet in the expanse of space, which stretches before you for millions and millions of miles which has not its archangel and subordinate angels. Not only do these direct the great moral law but they also guide the course of the planets. Like the soul of man, every planet has its soul; there are intelligences behind the veil of phenomena. The Vedic Gods Prithvi, Varuna, Agni, etc., are neither personified elements nor deified progenitors. Every atom, my child, is a conscious entity. The so-called elements Prithvi, Varuna, etc., are the bodies of these spiritual beings. The self-existent Being, in its connection with the various elements of the universe, becomes the soul of elements. *Agni*, *Vayu* etc., are the elemental Gods,—sparks of the Divine Fire." Before I had enough time to examine the great Being, who stood before me as if clothed with the sun, I was drifted along that fathomless ocean of sparkling light with great rapidity. As I passed I met with stars and planets in various stages of density and of various colours: some solid, some watery, some vapoury, and others radiant. Each of these seemed to be peopled with beings of infinite variety in different stages of evolution. The surroundings of all these worlds were also peculiar. "Your earth as well as all these planets have passed through various stages of density," said my guide. "These wandering orbs were at first ethereal, little more condensed than the surrounding ether; gradually they began to condense and became masses of dense air; in course of ages they were transformed into little masses of molten fire; the latter cooled down into watery globes which at last reached the stage of the solid earth. The

intermediate stages of condensation were various and it is not possible to describe them. Before the existence of these bodies as etherial orbs they existed like *mental images* in the Divine Mind."

"What then, is the future fate of these planetary orbs," I enquired.

"Having reached the last stage of condensation as earth, a reaction will set in. After the descent of the spirit into *matter*, the ascent will take place. The subjective having *assumed* an objective form will pass back into the spiritual stage through the finer elements in the ascending scale. The solid earth will be successively transformed into water, fire, air, and ether and will disappear at last in the Divine Mind. The Divine Mind in its turn will be resolved into the *Gnan Akas*, the infinite ocean of consciousness. This is Mahapralya. Where then is the mirage-world with its infinite Names and Forms? Like the *future* oak-tree in the seed it will remain latent in the bosom of shapeless Brahman till the hour of the succeeding evolution strikes."

* * * * *

I stood in the solemn silence of the space; around me floated in the ocean of sparkling ether starry worlds bearing within their bosoms strange population and new civilizations. As far as my eye could see beings of various order were passing from planet to planet and from sun to sun swift like beams of light. I floated like a boat in that ocean of ether and entered a brighter region, - a globe of "thick light." Innumerable beings of dazzling brightness sat in that sphere absorbed in Samadhi. Streams of light flowed from their foreheads each ray of which mingled with a distant sun. "Who are these glorious beings," I enquired wonderingly. "From the dawn of Pralya," said my Guru, "these beings remain absorbed in spiritual activity. By means of *Dhyana* they sustain the three worlds; very rarely they awake. But, pass on!" I passed on with lightening rapidity through the *Lokas* (spheres) of the Bideha Muktas, and Devas, through Bramhloka, Janaloka, and Tapaloka, filled up with Rishis and archangels in various stages of advancement. I saw myriads of planetary chains whirling in space in unceasing motion which created a sort of spiritual harmony, a music of the spheres, so to speak. I saw of masses of nebulous matter filling an eternity of space glowing and radiant, mother of future solar systems. Gradually I came to a space filled up with thick darkness where the beams of the suns have not yet reached though travelling for millions of years at the rate of 1,84,000 miles per second. Gleams of light were breaking through the other side of the darkness portending the existence of other systems. The sense of infinity over-powered me; the finite mind confronted the majesty of the Infinite; for a moment it stood face to face before the

shoreless, bottomless, self-luminous Brah̥; another moment and it trembled and vanished leaving behind it the surging waves of *Ananda* ! It attained Samadhi.

I rose in my chamber and heard the clock strike one. Encased in my wretched body I encountered the Hell which men call world, in order to work out my *Karma*.

Bhagabat-Gita with Sankar-bhasya.

(Continued from p. 96.)

King Durjodhana ordered his generals to station themselves each at his respective post and thus defend their Commander-in-Chief against any unexpected attack of the enemy from behind. In the battle array of those times the principal warrior placed himself in the front, whilst the minor chiefs and heroes arranged themselves and their armies in two semi-circular lines which commenced at each side of the principal block and closed at the back. Such martial array was termed a *Booha*, and the stations of the inferior warriors are called *Ayana* in the text, the points of the enemy's attack, who avoiding a regular fight with the choicest heroes in the front would often try an entrance into the arranged circle by an attack on those parts. Then follows the sounding of conches by the heroes of both sides, of trumpets and other kinds of instruments. Whilst the two armies were thus front to front and waited only for the signal to fall upon each other, Arjuna asked his charioteer Krishna to place his chariot between the two impending forces and allow him an opportunity of surveying those who stood against his antagonists as well as those who supported the cause of the wicked Durjodhana. This done, he beheld in the assembled armies of both sides the entire stock of the Kaurava family, sires and grand-sires, sons, grand-sons, brothers and uncles, friends and relations, and with a sorrowful heart thus addressed Krishna: "O Krishna ! seeing these my kinsmen marshalled in battle-array, my limbs are paralysed and my tongue gets dry. My entire body shakes and my hairs bristle up. My *Gāndīva* slips out of my hand and my skin burns. Evil omens appear and portend no good in the death of these relatives. I crave not victory, nor kingdom, nor wealth. For, what happiness can we derive from royalty or the enjoyments in life when those for whom these blessings are desired, those our nearest and dearest ties on earth, are ready to perish in this battle ? Even if it be for the

acquisition of the empire of the three worlds, I cannot hope to obtain the slightest pleasure from the death of these sons of Dhritarashtra. Even if they do not behold this double sin in this war, the death of kinsmen and friends and the extinction of their own family, it is not justifiable for us not to desist from this most impious war as we are not blinded like them by a passionate attachment for wealth, pomp, and sovereignty. With the extinction of the family dies the ancient religion preserved through its successive generations, and its last remnants sink into sinfulness. Then as a necessary consequence the women become unchaste and give birth to children of mixed origin. The ancestors no more receive their oblations which were offered by their progeny, and thus the extinguisher of the family goes into hell with all his fore-fathers, and there they make their abode for ever. O! What miserable creatures we are! That we are thus prepared to commit the most heinous offence by killing our relations in blood, and this for an ambitious desire for kingdom and the false pleasures of life! Better it would be if the armed sons of Dhritarashtra attack me whilst I am helpless and without any weapon of defence and put an end to this life." Thus saying Arjuna threw away his bow and arrow and with a distressed and sorrowful heart remained silent on his chariot.

CHAPTER II.

1. Sanjaya said:—"To him thus cast down by affection and lamenting with eyes filled with tears, *Madhusudana* spoke these words."

2. *Bhagabana* said:—"O Arjuna! Whence comes to you at this crisis this meanness of heart such as is only met with in the ignorant and the base, which is sinful as well as disreputable.

3. "O son of Kunti! Yield not thyself to this dejection, for it fits thee not, thou dread of the enemies, this contemptible weakness of heart."

4. Arjuna replied:—"Destroyer of the wicked! How should I in battle strike with arrows the venerable and worshipful Vishma and Drona (when it is a sin even to speak of fighting against them).

5. "Without killing those worthy and respectable elders it is preferable to live a beggar's life, but to kill them is to enjoy even in this world the pleasures of wealth and luxury stained with their blood.

6. "Nor it is certain which is the more preferable to us, to conquer or to be conquered in this battle, for those sons of *Dhritarashtra* stand foremost as our antagonists, killing whom we cannot wish to exist.

7. "Overcome by these narrow feelings and ignorant of the path of virtue I ask thee to teach me what is fit and proper, for I deserve thy teaching as thy devoted pupil.

8. "Even the sole monarchy of earth or the leadership of the gods cannot I believe console me and remove this overwhelming grief that totally bewilders my senses."

9. Sanjaya said:—~~Thus~~ saying, Arjuna, the terror of the enemy and the the conqueror of *Tamo guna*, expressed his intention to Krishna not to fight in the battle, and then remained silent.

10. "O descendant of *Bharat*! To him thus desponding between the two armies Krishna addressed these words:"

Sankara's Commentary.

The two seeds of man's earthly transmigration are *first*, sorrow and *secondly*, his mental darkness. They are the immediate product of *Ahankar* or the knowledge of a finite self-hood, which again is caused by *Abidya*, the parental darkness that feigns to obscure the Eternal Light, and in its place extends its realm of unsubstantial creations. To explain this sequence of causation is the object of the book, and its foundation has been laid down in the portion of the book commencing from *Sloka* 2. of Chapter I. to *Sloka* 9. of Chapter II. Then in *Slokas* 4 to 8 of Chapter II, has been described Arjuna's sorrow and want of true knowledge based upon a false belief in friends and relations, sons, parents, and superiors, as well as in the state of the ruler of the earth as being the inseparable relations of his *self*, whose parting will be an insufferable shock to his feelings. Overcome by these feelings and affections he lost his wisdom, and though as a *Kshetria* he was naturally bound by duty to fight, he intended to withdraw from battle and to pursue a beggar's life instead. Thus it is that when people are overwhelmed by grief and folly they naturally forsake their own path of conduct and follow the pursuit of others. Even those that are attached to their natural pursuit, their motive and object are based upon the accomplishment of certain intended results as well as the exhibition of pride and self-importance. This being the case, the acquisition of virtue or vice by the performance of good or bad actions is only productive of a higher or lower rebirth attended with proportionate happiness or misery, and so continues the never-ending chain of transmigration from body to body. Hence it is that grief and folly are regarded as the two seeds of this world, and they can only be rendered inoperative and barren by the super-sensual cognition of the Universal Soul—that cognition which naturally follows the

total abstraction from all ties and relations. To teach this highest principle as an act of his divine favour towards all mortals, Krishna the possessor of godly virtues and who descended on earth as the son of Basudeva, commenced his teachings from *Sloka* 11. of Chapter II, making Arjuna's despondency the occasion of this discourse.

Then, it is the opinion of some that *Kaivalya*, *Mukti*, or *Nirvāna* is not attained *alone* by the knowledge of *ātma* derived from the total abandonment of all work, but that the decision prevailing throughout the entire Bhagabat Gita is that *Gnan* accompanied by the performance of those actions prescribed in the *Srutis* and the *Smritis* such as the *Agnihotra Yajna*, is the means of obtaining that goal. To maintain this position of theirs they refer to such passages in the Gita itself as where Krishna said to Arjuna, "If you desist from this most righteous war, then you shall be failing in the performance of your duty and consequently incur sin," and again, "To act is thy proper path," and "Therefore be thou always doing actions," and so on. They further maintain that it is not to be feared that the performance of the Vedic actions may lead to sinfulness on account of their prescribing the killing of animals in sacrifice, for when it has been said by the Supreme Being that Arjuna will incur sin by the killing of his sons, brothers, and his venerable elders and preceptors (crimes more heinous than the sacrifice of animals in the performance of religious duties) in war, that being the prescribed duty of a *Kshetria*, whilst if he averts from it he should incur both sinfulness and demerit, then it should be understood that the innocence of those that take the life of lower animals in pursuance of their adhering to the precepts of the Vedas has been primarily decided and upheld.

This argument, however, does not hold good. The path of *Gnan* has been clearly distinguished from the path of *Karma*, and two entirely distinct principles of actions have also been enunciated. The highest truths of *ātma-gnana* postulated in *Slokas*, 11. to 31. of Chapter II, are known by the term *Sāṅkhya*, and the knowledge of those truths, derived from a determination of the *ātma* being free from every shade of *Karma* on account of its want of those six transformations that are falsely ascribed to it but which properly belong to the body, is called *Sāṅkhya-buddhi*. The *Gnanis* who make this *Sāṅkhya-buddhi* their guiding principle are called *Sāṅkhyah* or *Sāṅkhya-Yogis*. Previous to the development of this *buddhi*, the *ātma* is regarded as being defined and individualized in the body and as the doer and the enjoyer of its actions. In obedience to such impressions the individual being distinguishes actions into right and wrong, the one leading the soul to ultimate salvation, whilst the other fetters it down into continual transmigrations,

and *Yoga* is the institution of such purifying actions as are deemed to secure *moksha* as their ultimate end. Belief in this path is termed *Yoga-buddhi* and its followers are called *Yogis*. These two paths have been distinguished in Sloka 39, Chapter II, where Krishna says :—"Thus what I have described to you is the path of *Sankhya*, now hear this of *Yoga*." Of these, the followers of *Sankhya-buddhi* reach their goal by *Gnāna-yoga*, that is, they discard the performance of purifying actions and in *Gnan* they unite their individuality with the Infinity of Brahman. Their course has been marked in Sloka 3. of Chapter III, where Krishna says,—"In former times I had spoken of two courses, of which the *Sankhyas* follow the path of *Gnāna*, and in that very Sloka he defines *Karma-yoga* or the performance of sanctifying actions in order to obtain *Moksha* as the path of the *Yogis* (as defined above). Thus the two courses of *Sankhya-buddhi* and *Yoga-buddhi* being distinguished from each other by the Supreme Being in the Gita itself, the two things *Gnān* and *Karma* cannot be the resort of one and the same individual, for *Gnan* implies want of duality as well as freedom from every relation such as the doer or perceiver in the *ātma*, whereas *Karma* or action presupposes that there are as many *ātmas* as there are individuals and *ātma* is a *Kartā* or a doer. A similar distinction has also been observed in the *Sathapāṭha Brahman* between the two paths of *Gnān* and *Karma*, where it is said :—"The Brahmanas that behold the same *ātma* as being reflected in themselves as in the worlds besides, do not feel any attraction towards their offspring. They renounce the world and become a *Sanyasi* intending to reach that goal which is *Moksha*." In that *Brahman* the course of *Karma* is thus marked :—"The being ignorant of his true self having studied the *Vedas* in the house of his preceptor previous to marriage and then asking him the path of virtue, wishes to obtain offspring and the two kinds of prosperity human and divine. Human prosperity is the performance of meritorious actions and is the means of reaching the abode of the *pitris*, and the divine acquisition is that higher knowledge which carries its possessor to the abode of the gods." Thus it has been here clearly indicated that the institution of all Vedic actions follows from *bāsanā* or desire which again is the product of ignorance; overcoming that ignorance and its attendant desire the individual renounces all concerns. This absolute renunciation of the path of *Karma* is only possible in him who has freed himself from every shade of *bāsanā* and looks towards the infinitude of *ātma*. These distinguishing texts will be without any reasonable explanation if in the words of the Supreme Being in the Gita the combination of the two courses—of *gnan* and the Vedic institutions, was found to exist.

Nor would there be under that supposition any room for Arjuna's question in Sloka 1. of Chapter III, where he asks:—"If in thy opinion the path of *gnân* be superior to, that of *karma*, &c.," meaning as if the two cannot be combined in the same individual. For if it has never been mentioned before by Krishna that the simultaneous adoption of the two courses would be impossible by the same individual, wherefore, would then Arjuna falsely ascribe to him a statement which he in fact did not hear, namely the superiority of *gnân* over *karma*? [*Anandagiri*:—If it was the intention of Srikrishna to teach the combination of the two courses, then certainly he spoke of the simultaneous institution of *gnân* and *karma* by the same individual and that was what Arjuna actually heard,—how is it then that Arjuna falsely imputes to him a statement which is totally inconsistent with what has been really said and heard? The fact is, that considering the nature of the question in the opening verse of Chapter III, as well as the line of arguments adopted by the two speakers it becomes clear that the union of the two different paths has never been intended nor spoken of.] For the same reason, the opening couplet of Chapter V. would become quite irrelevant; since it was the combined practice of the two courses that has been advised to Arjuna, he cannot with propriety ask of the superiority of one of them as if the two were alternatives,—“Of these two, that which is the more meritorious, tell me with full certainty.” (Sloka 1, Chapter V.) If the physician prescribes the taking of things which are *sweet* and *cool* as a remedy for bilious derangement, then the question that which of them would suppress the malady would become nothing but inappropriate and useless. Even if it be supposed that Arjuna's question arose from his misunderstanding the right meaning of Srikrishna's words, then it may be rightly expected that Krishna's answer should be in the very terms of the question such as:—"I have spoken of the combination of the two, *gnân* and *karma*, then why do you err in asking of the superiority of one of them," and it would not have been in that case proper for him to make a statement quite departing from the object of the question,—“I have before spoken of two courses, &c.” Thus it is clear that the conjunction of *gnân* and the *Vedic* rites has never been intended in the *Gita*. Nor can it be argued that a similar combination of *gnân* and the actions prescribed in the *Smritis* has been meant therein; for even such a supposition cannot afford a reasonable explanation of those texts where a clear line of distinction has been drawn between *gnân* and *karma*. On the other hand, Arjuna knowing that to fight was his proper duty in life as prescribed in the *Smriti Shastras* would never have reproached Sri Krishna for employing him in the doing of the blackest of all deeds.

namely, the murder of his own kinsmen and friends. So, in the Gita Shastra, the slightest community can not be shewn to exist between *âtma-guân* and either Srauta or Smârta institutions.

The man who through ignorance or attraction engages in the doing of actions and at length by the performance of religious rites, benevolence, devotion, and by austerities becomes the possessor of pure *Satwa guna* (unmixed with attraction and the darker passions) and ultimately obtains that knowledge of the highest truth which makes him cognise the One and Infinite Brahm as prevailing all space and matter but neither acting nor enjoying any of its aspects, such a man may, even when all his actions are ended or when he has no longer any necessity to do any acts, still continue to work for the sole object of inducing others to take the path of virtue, and such attractionless efforts of a man that desires nothing cannot be said to combine the two paths of guân and karma. Just as the actions of the Supreme Being Basudeva as a Khetria cannot be said to be intermingled with his divine wisdom, so it is with the wise, for in both cases there is an equal want of any desired end as well as the notion of personal instrumentality. The knower of truth never imagines himself the doer of any acts nor does he intend their consequences. Just as the man who desiring to attain *Swirga* institutes the performance of the religious rite of *Agnihotra*, and subsequently his desire of the particular end is gone although he still continues to perform the *Agnihotra*, such action of him cannot be counted as a *Kamyâ-karma* (acts done to gain some desired end). So it has been said by Him that the man who beholds the universe reflected in himself and himself in in the outer world is never bound by his actions. If may be here argued that in those places of the Gita where it has been said—"the ancients first acted thus,"—"by *Karma* alone Janaka and others had reached the highest goal"—there a division of *Gnân* and *Karma* has not been intended. To this objection it may be answered, that if it is supposed that those persons were possessed of a knowledge of the highest truth but still engaged in doing actions, then their motive in so acting was simply to induce others to lead a virtuous course, whilst they were fully convinced of the truth that attributes are alone attracted towards attributes, but the attributeless *Âtmâ* remains the passive and indifferent spectator. In short, although they had reached that higher plane where it was no longer necessary for them to do any acts, still they did not renounce actions knowing that their action and non-action were both the same. If on the other hand, it is supposed that they had not in that state obtained the light of *Âtma-guân*, there it should be understood that instead of desiring to obtain the fruits of their own actions they

resigned them to God and by such performance and resignation obtained the ultimate truth and thus reached the goal. The truth of this exposition can be exemplified by quotations from the Gita itself where Krishna said that the sages perform actions for the purification of their *Satwaguna*, and, worshipping Him by their own acts get salvation. But even thus obtaining their goal by the performance of actions the path of *Gnân* overtakes the *Mumukshoo* just where the *Karmic* path meets its end and thenceforth his course is one of unmixed *Gnân* in which he gets *Nirvâna*. Thus it is clearly proved that in the Gita the cognition of *âtma-gnân* without any admixture of *Karma* is marked as the only path of *moksha*, and this will be expressly pointed out in the respective departments in the text.

(To be continued.)

A. C. MITTRA, B. A., B. L.

NOTE.—Owing to a variety of causes, "The Bhagabat-Gita with Sankar-Bhasya" was kept over till the appearance of the present issue. There are no doubt various editions of the Gita, but the chief merit of the present one consists in the *literal* translation of Sankar-Bhâsya, which is very abstruse, and as far as we know, no one has yet translated it. Moreover the dissertations appended in the beginning of almost every chapter by Sankara are of inestimable value.—Ed.

Satchidananda.

IN the "Keynotes" of the July issue of the "Light of the East" we held that the epithet Satchidânanda applies to Parambrahm and not to Ishwara (Logos) in the Hindu Shastras. According to the opinion of some of the leading Theosophists, the epithet Satchidânanda is applicable to Ishwara (Logos) only. We will shew once for all that the view of the Theosophists is incorrect.

Before quoting the authority of the Shastras, let us view this question from the stand-point of reason. The word *Sat* means true or real as distinguished from "untrue" or "unreal." In other words it means "substance." Ishwara (Logos) is a phenomenon and vanishes in Mahapralya. How can the epithet *Sat* (substance) be applied to Ishwara? However high the authority we can never believe the statement that one and one make three.

The second epithet "*Chit*" means "self-luminous" spirit. Matter or *Mâyâ* is not self-luminous; and Ishwara (Logos) is simply the most transparent *Satwic* Upadhi illuminated by *Chit*. Nothing but substance or

Sat is self-luminous and, therefore, the term *Chit* denotes Parambrahm. It can not be applicable to Ishwara.

A regards the third epithet "Ananda," it is not possible to apply reason to it in as much as it is a matter of *Yoga* experience. Let us turn to authority. Take the Pancharatna Stotra of Mahanirvāna Tantra. (Chapter III. 50). There we find that the epithet "Satchit" is distinctly applied to Parambrahm. Again compare the epithet "Satchit" in Sloka 6. Chapter III. of the same book. In Sloka. 35. of Raṅgita, Parambrahm is called "Sukhātmaka." In Sloka 43. of the same, Brahm is called "Anandamaya." Even in Astābakra Saṁhita, Brahm is termed "Chidrupam" Sloka 2. Chapter I., "Chinnatra" Chapter II. 19. In *Atmagnan nirṇaya*, Sloka 17. Brahm is termed "Satyabignanananda." I can quote ten thousand passages from the Shastras in support of my statement. To say that Brahm is nothing is to take not a Hindu but a Buddhistic view of the question. I am sorry that my Hindu brother, the learned editor of the Theosophic Thinker has, without examining this important question for himself, unconsciously sided with the wrong party. As a Hindu he should have understood the spirit of the Shastras better. There is a rumour in India that the Theosophical Society in really a Buddhistic movement in Hindu garb. And the fundamental teaching of its leaders which places an unknown Zero (the unknown Brahm) in place of Parambrahm lends countenance to such rumours.

The term *Niguna* (attributeless) is a relative term; it is opposed to *Saguna*. Matter or *Māya* is called "Asatjaradukhum"; the antithesis of the above epithet is "Satchidānanda." Brahm is not *Māya* as every one knows; it is neither Satchidānanda, according to Lucifer.—Then what is It? We are brought face to face with agnosticism, a refined form of atheism. Are these the doctrines which the Theosophical Society is destined to preach to the Aryan Hindus? Has not the greatest thinker of the world, Sankarāchārya told us again and again that *Sat* (substance), *Chit* (consciousness), and *Anānda* (*Advaita* bliss) is the ultimate Truth of the universe? "Satchidananda" is an essentially Hindu idea, the one conception which distinguishes "Adwaitism" from all other religions of the world.

THE EDITOR.

Daira and Purushakar.

(Destiny and Self-exertion.)

THE corner-stone of Aryan Philosophy is the doctrine of Karma known in science by the law of causation. Now Karma means anything done by thought, word, or deed. They are of three varieties, viz., *Kryamāna*, *Sanchita*, and *Prarabdha*. That which is done in our present life is called *Kryamāna*. The accumulated past Karma whose effects have not as yet taken place, is *Sanchita*. The inclinations, pleasures, and pain of the body, the fruits which the actions in our former lives have already begun to bear are these of *Prarabdha* or fate. Some are of opinion that there are only two sorts of Karmas, viz., *Prarabdha* and *Kryamāna*. These people say that all the Karmas of one life that have not taken effect or whose effects have not been adjusted in that particular life, bear fruit in the next birth which they style *Prarabdha*. The soul of a Jiva transmigrates from one body or state into another in order to suffer or enjoy the effect of the Karmas of its previous birth or births. This idea is so deeply rooted in the minds of the Hindu Aryans in general that even the most ignorant amongst them often admit and say that they suffer the fruits of their own past Karmas. That the soul receives the body in consideration of its merits or demerits through Divine Justice is admitted by all. If it does good works it attains the human body and if wicked ones that of the birds or other lower animals. If the soul does pure *Satwik* or truthful works it is born as a Deva or learned man. In the Manu Sanhitā we find the following verse :—

“Debatwam Satyika jānti manusatwancha rājasa
Tirjyagatwam tamasanitya mityasa tribidhā gati.”

MANU. CH. XII, SLOKA 40.

The purport of the above Sloka is that a man who does pure *Satwik* works becomes a Deva or a learned man (in the *Satāpath* Brahmana of *Yajurveda* is written, “The learned are the Devas”). Those who do *Rājasik* Karmas get the human body and those that do *Tāmasik* works get the incarnations of beasts, birds, &c.

Maharshee Goutama in his aphorisms of *Nāya* Philosophy says :—

“Punarupatty pretyabahha.”

The rebirth of a Jiva after the death or destruction of the body is called *Pretyabahha*. The great Muni Batsayana in his commentary says, ‘to take birth means some sort of connection of the Jiva with the body, organs, mind, buddhi and the sensibilities. Rebirth means the same

sort of connection a next time and so on. When the Jiva leaves his mortal soil, which is the result of some of the Karmas of his previous births, he is said to die."

Now we see that our present births with their attendant pleasures and pains are the results of our own thoughts, words, or deeds of the preceding ones. The Christians and the Mahomedans believe, if I am not wrong, that God creates new souls and gives them Free Will to act in any way they choose. If they lead a good or bad life they are blessed or damned forever. It is difficult to conceive how a created being can have freewill when that will even is a created thing of God. So anything done by the created soul is virtually the doing of God and not of the soul. For this reason the law of Karma should not affect the created beings; moreover, punishing by eternal damnation, so far as we understand, is a blot in the character of a merciful and just God. According to some Aryan philosophies the Jivas are *Anadi* or have got no beginning nor are they the created beings of God. Their Karmas are also *Anadi* from times which have no beginning.

It is argued by some that if there had been in reality a previous life or lives, we would have been able to remember or recollect at least some of the works or instances of our past existences; and as we do not remember or recollect any thing in this life it follows that the existence of previous lives is a myth. Now I beg to say that because we could not remember or recollect certain things, it is neither good reason nor logic to conclude positively that the thing did not exist at all. When we do not remember or recollect anything that happened in our present life up to the 4th or 5th year, it is no wonder that we are not able to recollect anything that happened in our past lives. Again if we are to ask certain man what particular event happened at a particular time a few months ago he would not be able to answer. Then again we do not feel anything, that happened in our waking or dreaming state, when we are fast asleep. We see that when the mind of a man or Jiva is environed with *Abidya* or ignorance he could not recollect what happened before, and as birth and rebirth are the effects of *Abidya* or ignorance, it is no wonder that we could not recollect the incidents of our previous existences. If we can but remove our *Abidya*, the whole history of our past lives comes before our eyes. It is said of Sakha Singha that no sooner he became Buddha than he saw before him all that happened in his previous existences. In the 4th Chapter of Bhagabat Gita we find the following:—

"Bahuni me butitāni janmani taba charjuna, tēnahum beda surbani
Na twam betha paruntapa."

GITA CH. IV, SLOKA 5.

Oh Arjun ! both I and thou have passed through many births, mine are known unto me but thou knowest not thine. Here as Krishna was above Abidyah he knew all that happened in his previous births but not Arjun who was a non-Yogi.

Now Abidyah can only be removed by Bydyâh, or gnânam is attained only by the performance of unselfish acts, the exercise of reason, by dispassion and by other means prescribed by Patanjali, Vyâsh and others.

In the Manu Sanhitâ we find the following :—

“Bodhâbhyâsena satatam souchena tapasâ ba cha
Adrohenâ cha bhutânâm jâti smarati pourbakim.”

MANU CH. IV, SLOKA 148.

By the regular study of the Vedas, by the purification of the body and soul, by austerity or great individual exertion, by shewing friendliness towards all, a man can recollect his previous births or states. We see that the above four acts fall under the category of the two Sadhanas, viz., Yama and Niyama, restraint and obligation of the Astanga Yoga—

“Aparigraha athairja junma kathuntâsumbadha.”

SADHANA PADA 39.

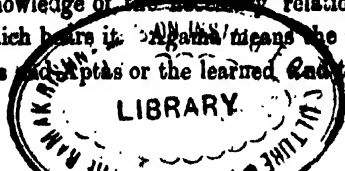
On non-covetousness being confirmed there is consciousness of all about births ; in other words, the observer of abstinence from all covetousness is able to see by his mental eye all that happened to him in his previous births. Now it is clear that a man can perceive what happened in his previous existences if only he adopts the right means to attain it. Again it is argued by some that as we could not know for what particular past Karma or Karmas we are suffering or enjoying in this life, how could it be possible for us to rectify our mistakes and see that Divine Justice is properly dispensed with ? In answer to this I like to state that there are three principal means of arriving at the proper conclusion, viz., Perception, Inference, and Testimony. Patanjali says :—

“Pratukhânûmânâgami pramânâni.”

JOGA SHASTRA, 1 PADA.

Right notions are perception, inference, and Agama or Testimony.

Now Pratyaksha is that function of the thinking principle by which it acquires through the medium of the senses brought in contact with external objects having common characteristics a knowledge of the most important attributes. Inference means the conviction produced by a previous knowledge of the necessary relation between a characteristic and that which bears it. Agama means the testimony of the Vedas and of the Rishis and âptas or the learned and the truthful.



(To be continued.)
PUNDIT SHUNKAR NATH.

16 APR 1953

